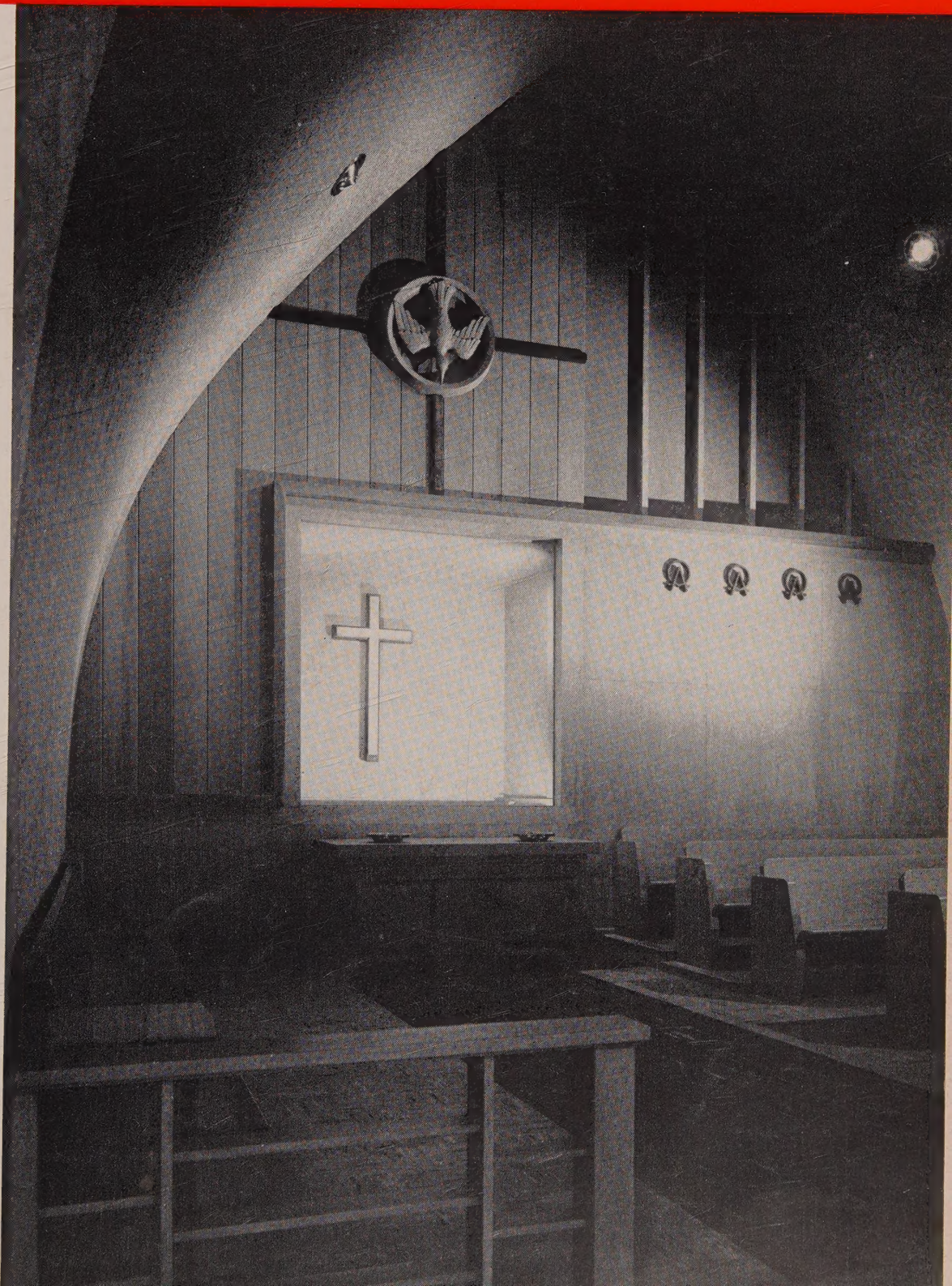


Church Management

APRIL 1956

VOLUME XXXII

NUMBER 7



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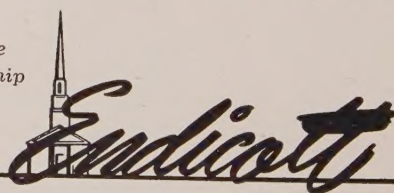
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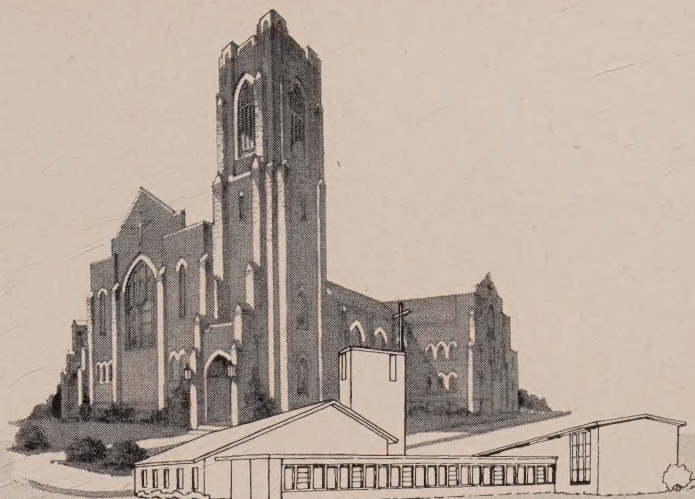


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Editorials

Good Church Designing

RECENTLY at an architects' meeting in Cleveland, John Lyon Reid, the distinguished school architect from San Francisco, listed four qualities for good school designing. He insisted that the school building should be characterized by lightness, simplicity, economy, and flexibility. My mind immediately transferred these qualities to church and church school buildings. Is not each of them desirable in our new churches?

Think how they challenge the older concepts of church building. As you drive through the various states watch for the new church buildings. Spread over a wider area of land, they seem to possess a deftness quite alien to the older heavy stone structures crowded on small city spaces. The new churches are symbols of lightness; the older ones symbolize weight and darkness.

The newer buildings, also, are designed for simplicity. When you reach the vicinity of the church the entire building is intelligible. A novice can tell which part is for worship; which for education. You find the entrance which leads to the church office without a guide and, once within the walls, it seems to make sense. Corridors are wide and airy. Departments appear in orderly succession. Traffic moves freely. Dangerous spiral stairs are becoming antiquated. Dark nooks and corners, trying to live through the dim light of a small colored window, have disappeared. The structure is orderly and simple.

Economy has usually been welcomed by churches. Many have changed their original building plans to get lesser costs. Economy means not alone original cost but the cost of maintenance over the years. The heavy stone structures of yesterday cost a lot to build and are the most expensive type to maintain. First, they have too much unused space. Count the square feet of floor space. Then compare the total with the amount of space that is actually used. These older buildings usually made it very difficult to devise space for educational and administrative purposes. The larger ones are filled with various nooks and crannies which are suit-

able only for storage—and, boy, most of them are well filled. Some make me think of the habitat of the Hunchback of Notre Dame. Buildings should be so designed that all floor space is usable. There should be a minimum number of floor elevations. Straight corridors should be the rule. Stairways should be straight rather than winding, both for economy and simplicity.

The fourth quality that Mr. Reid mentioned is flexibility. This is most desirable in the social and educational units of the building. Every church using a building thirty years old, or more, has a problem of modernizing its building. In most it is a tremendous problem. How can the old Akron type of educational rooms be converted to modern school rooms? It has been done but it is not easy. Portable partitions have become common in our churches. They are not the final cure for a badly designed church. The fault lies in the basic structure. Adaptability to changing departments is one of the most severe tests of educational space.

To these four qualities I would, for churches, add two more. Our new buildings should be one hundred percent functional. We need the desired space for all parts of the program. But we need no waste space. We should try to get more use of the spaces we have. Double, even triple, use of space is desirable. Instead of crowding, have double sessions of church and school. Let the departmental rooms serve also as social rooms for the activities of the age groups. Change the name of the "Ladies' Parlor" to "Church Parlor," so other groups will be free to use it. These are some of the short cuts to functional efficiency.

Finally, tie the whole structure together with the ribbon of beauty. Some of the contemporary churches have the qualities mentioned but they are ugly. The sensitive individual rebels at their crudeness. But this charge can be made against many, many more of the older structures. After the new building has lightness, simplicity, economy, flexibility, and functional efficiency, let the beauty of the Lord rest upon it and penetrate its design. Then we are really creating a "house of God."

W.H.L.

Very much appreciated, here in the offices of *Church Management*, is the recent election of our editor, Dr. Leach, to associate membership in the Church Architectural Guild of America. This action, taken by the Guild at its meeting last month in Atlanta, Georgia, was based on his contribution to good church architecture, both through the pages of the magazine and in his personal consultations. We are also pleased that a

similar honor was conferred upon a fellow townsman and good church craftsman, Paul J. Winterich of John W. Winterich & Associates, Inc. Here, as well, it was richly deserved. The Church Architectural Guild of America is composed of a substantial group of American architects who specialize in the building of churches. It seeks not alone for perfection of artistry, but also for spiritual vision to turn metal, stone, and wood into pleasing houses where men may find God.

Survey Shows Amazing Church Strength

FOR the second year we have made a survey to determine the readers' interest in *Church Management*, first as concerns the value of the advertising pages and, secondly, the editorial content. Survey forms were mailed to a considerable portion of our readers. The response was splendid. We are not ready to give a detailed analysis of the survey, but from reports at hand we find that the local churches show an amazing gain in membership and financial resources.

For instance, in the survey made in January 1955 we learned that the average membership of the churches which read *Church Management* was 600; in the January 1956 survey it had advanced to 690.

In the survey of last year the average budget was over \$28,000; this year it has advanced to the figure of \$31,000.

Church building continues strong. Last year our readers reported 1450 new churches had been constructed or were under construction; this year the number was 1205.

Religious educational buildings reported last year were 2040 in number; this year the number was 2010. While new church buildings show a lessening from the 1954 figures and educational buildings show a very little falling off, the number of renovations and remodelings goes to a high figure of 4860.

Fifty percent of those who replied last year said that they planned new buildings in coming months; about the same percentage was reported in this year's answers.

Seventy-two percent of those replying in the current survey said that they had made at least one purchase from advertisers; some listed many advertisers who have received their patronage.

Such an exact recording was not possible in the editorial survey. We did, however, learn a great deal about readers' preferences. First, we learned that church building material needs some redistribution to give more coverage to remodeling and to building maintenance. Secondly, we learned very decisively that readers want more material in the wide field of church administration. On the other questions concerning ser-

mon helps, sermons, and book reviews, the readers seemed satisfied with the space used.

One question asked for opinions on illustrations. We found it was confusing. While we were seeking information regarding the use of printers' illustrative cuts with pictures and diagrams, many readers thought we were referring to sermon illustrations. So we have no conclusion on that point. Possibly some readers will write us their views.

Churches which subscribe to *Church Management* are well equipped with administrative equipment: 72% have movie projectors; 81% have slide projectors; 48% use tape recorders; 94% use duplicating machines; the kitchens in 12% of our churches have installed automatic dishwashers; and 11% of our churches now enjoy air conditioning. Each of these items must be included in our editorial plans.

The editor of a magazine sits in somewhat the same position as the preacher. He must be the final judge of the material he uses, as the minister must be the final judge of his sermonic theology. But we do like to know what readers expect of a journal such as *Church Management*.
W.H.L.

"How Come?" Youthful Bible Criticism

"How come?" said a lad in one of our Cleveland churches to his church school teacher.

"How come, here in the book of Luke we read that Jesus was born in Bethlehem and visited by the shepherds? When we were studying the book of Matthew a long time ago we learned that he was born in Bethlehem, and wise men came to see him. Was he born twice? How come?"

It took but a few minutes to set him straight. He was told that each of the four Gospels was the story of the life of Jesus. Each author had the freedom to tell the story in his own way. There are variations about his birth, his activities, his death, and his resurrection. The boy saw this. Yet how many of the criticisms of Bible text, made by adults, are based on the lack of appreciation of the organization of that complex library of books known as the *Holy Bible*.
W.H.L.

A church may often lose the sense of direction and purpose of its Sunday morning services. Then it is time to ask the question

What's Goin' On Here?

Roy L. Smith

Text: *What does this mean?* Acts 2:12

AT one of the busy intersections of a thriving midwestern city there stands a great church, its massive towers forming one of the landmarks of the downtown district. At the rear of the building, opening off a side street, there is an entrance through which one may enter the church office or, if one happened to turn the other way, he would find himself in the front of the sanctuary, in full view of whatever congregation might be assembled.

It happened one Sunday morning that a poor chap, almost helplessly drunk, stumbled down the street and arrived at this side entrance. Quite unaware of where he was, or why he was there, he managed to climb the three or four steps and stand just inside. Pausing for a moment in his bewilderment, he opened the door of the sanctuary, stepped inside, and stood staring into the faces of the people.

It was one of those moments in the service when nothing was happening. No music was to be heard, no one was speaking, and there was no movement. The intoxicated man stood looking at the crowd for a moment, and then suddenly called out, "Hello, everybody. What's goin' on here?"

The poor fellow's question is a very common one. We may hear it a dozen times a day. But it was never asked more appropriately. Just what happens when a

hundred, or a thousand, people come together in the Lord's house on the sabbath day? What ought to happen? What do we expect will happen?

What's the Man Saying?

A Christian worship service is something entirely different from any other kind of human assembly. It is in a church service that we sing a different kind of song, think different thoughts, and fix our minds on different purposes from those which engage our attention at any other time or in any other place on earth. The distinguishing feature of the gathering, at least in a Protestant service, is the sermon.

What constitutes a sermon may be a subject upon which there is a wide diversity of opinion. There are those, of course, who insist it should be an exposition of some new idea. Others, equally insistent, think it should be a public address in which there is a "lift" for the hearers. Some are unwilling to concede that it is a sermon if it does not confirm them in some theological position they already hold. Each listener, according to his own definitions, expects it to be down-to-earth, practical, informative, inspirational, or spiritual, as the case may be.

A true sermon, however, is a human deliverance in which the voice and judgment of God are heard. The aged and devout caretaker of a church in one of the residential sections stood sunning himself one Sunday morning just outside the office entrance, when the preacher arrived for the morning service. With fine deference he greeted the clergyman, and then with a twinkle in his eye, inquired, "Good morning, doctor; any news from God this morning?"

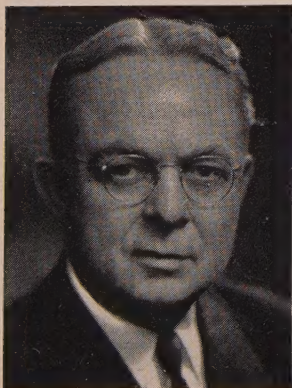
That's it! The pulpit utterance may be eloquent, attractive, interesting, and even pious, but if it does not leave the impression that God himself has spoken to the people it may be little more than sanctified entertainment.

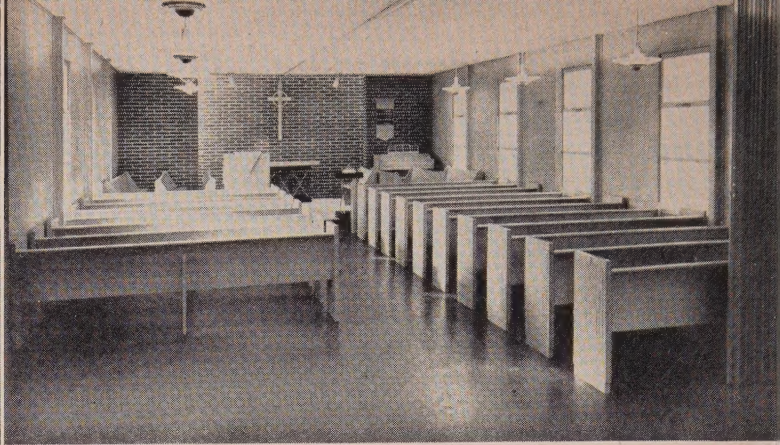
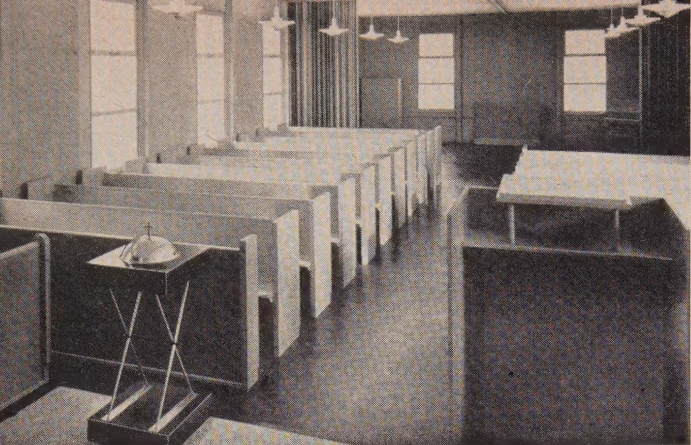
A famous judge had attended a service in the course

(Turn to page 58)

ROY L. SMITH

Officially, Dr. Smith is a retired Methodist minister. Actually, his pen is probably more active than at any time in the past with daily newspaper features, articles, books, lesson comments, etc. Before "retiring," he served in the pastorate, as editor of *The Christian Advocate*, and publishing agent of the Methodist Publishing House. A popular lecturer, he is still very much in demand on the firing line, and has recently given a number of lectures on his trip through Southeast Asia.





U. S. Steel Photo

This model of the United States Steel Homes prefabricated church seats 102 persons, with additional space for 78 seats in the overflow space at the rear. Floor plan for this model is at the bottom of the page. Suppliers of materials illustrated are: National Corporation, pews and chancel furniture; Ludowici-Celadon Company, Nail-On brick; General Electric Corporation, light conditioning; Splendor, Inc., steel folding doors; Douglas Fir Plywood Association, wall and ceiling panels; Spanjer Brothers, altar cross; Baldwin Piano Company, organ; and Mellotone, interior lacquer finish.

Pre-Fabs Come of Age

Edwin A. Lane

IN THE year 1950, church membership in the United States totaled 86,830,490, which was fifty-seven percent of the total population. In 1954 church membership totaled 97,482,611, which was over sixty percent of the total population.† Churches not only gained more than eleven million members, but they also gained proportionately in comparison to the increase in the total U. S. population.

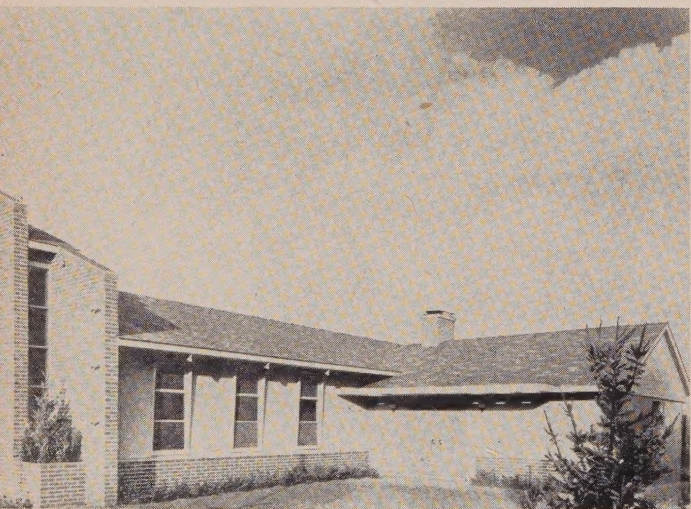
† Figures reported in *Yearbook of American Churches for 1956* published by the National Council of the Churches of Christ in the U.S.A.

These facts combined with the fact of greatly increasing suburban communities and the sharply increased interest in church education facilities surely account for much of the boom in church building in recent years. Last year our churches spent \$736 million in new construction, a twenty-four percent increase over 1954 which was previously the all-time high.

Such numerical progress demands certain changes in procedure of the operation of the church as an institution. It has been necessary to develop new ideas and techniques to meet the new situation.

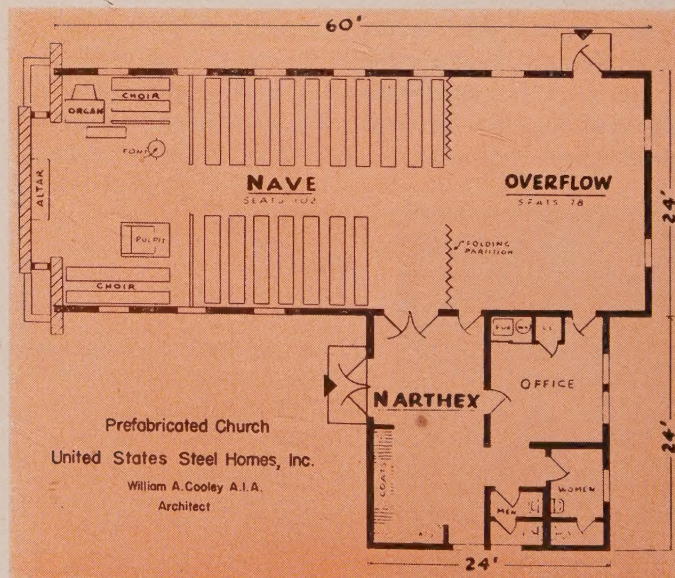
One of the more recent innovations has been the "pre-" church—pre-fab, pre-cut, pre-engineered—usually meaning that panels or sections are mass-produced in the builder's plant or factory, shipped to the

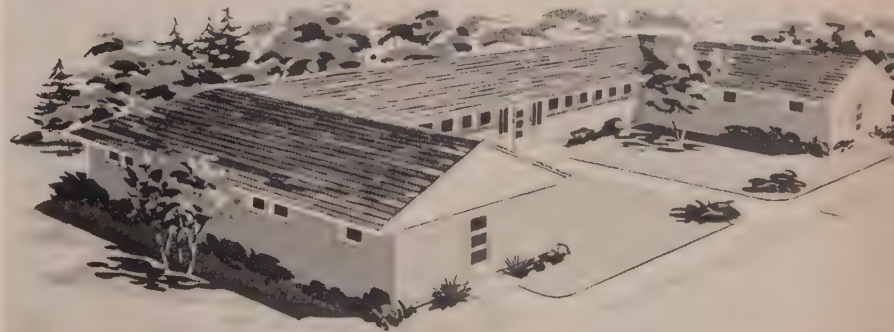
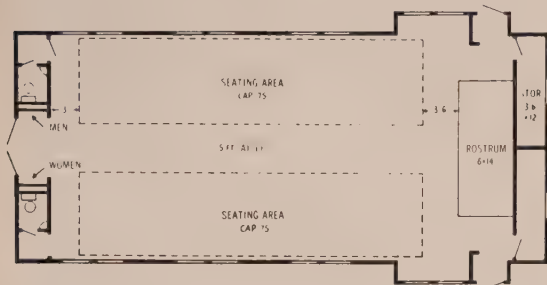
(Turn to page 51)



U. S. Steel Photo

This model of the United States Steel Homes prefabricated church features over 2,000 square feet of floor space at a cost of less than \$29,000. Suppliers of materials illustrated are: Van Packer Corporation, chimney assembly; Spanjer Brothers, spire and lettering; Ludowici-Celadon, Nail-On brick; Douglas Fir Plywood Association, wall paneling.



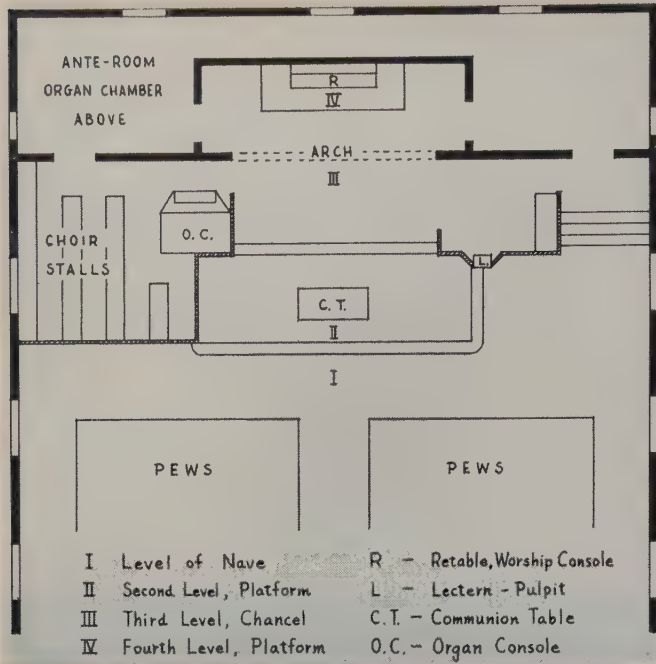


EDWIN A. LANE

Mr. Lane is Managing Editor of *Church Management*. He holds degrees from Wilmington College (Society of Friends) and Drew Theological Seminary (Methodist). Having previously served in the Methodist pastorate, he has also done work with The Society of Friends and with Unitarians. As a member of the Methodist Youth Fellowship, he served as editor of *The Fellowship*, *The Ohio Annual Conference MYF* newspaper.



The above floor plans and architects renderings illustrate a few of the fifteen available models of the United States Steel Homes prefabricated church. The design at the top is a convertible church and parsonage. The chapel area would become kitchen, dining, living and study rooms, and the two utility rooms would become bedrooms. The second design devotes nearly all the area to the nave, giving a maximum of seating capacity in proportion to the overall size of the building. The third design provides small chapel facilities and gives space for eight educational rooms. The plan at the bottom provides complete facilities for dormitory or convent function.

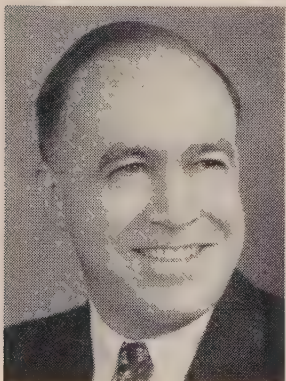


Chancel Plan, First Baptist Church, Rahway, New Jersey

THE past three decades have witnessed a steady procession on the part of evangelical churches towards the construction of chancels. This movement has derived impetus from architects, musicians, and ministers who are aware of the need for dignity and beauty in the acts of worship. They had long since grown tired of the central pulpit which forced the minister himself to become the focal center for worship, of choirs that perched like a flock of pigeons above the minister, staring directly into the faces of would-be worshipers, of ranks of gilded organ pipes surmounting the galaxy of performers, of semi-circular rows of golden oak pews.

What was more natural than to seek the most beautiful and tasteful substitute? The Church of England, with its dignified nave and lovely chancel, offered a strong tradition of beauty in worship. It appealed to those who wished to improve evangelical church buildings.

Church committees and architects, however, unaware of several disadvantages of the traditional chancel, even in the Church of England, and apparently unaware of evangelical theology, thoughtlessly imitate these de-



EDWIN A. GOLDSWORTHY

Mr. Goldsworthy is minister of First Baptist Church, Fitchburg, Massachusetts. He holds degrees from Bates College and Union Theological Seminary, and has done graduate work at Columbia University and Andover Newton Theological School. A member of the Commission on Worship and the Fine Arts of the National Council of Churches, he is also the author of the book *Plain Thoughts on Worship*. Prior to his pastorate at Fitchburg, he served in pastorates in New Jersey.

Has the Chancel Had Its Day?

Edwin A. Goldsworthy

By imitating chancels of an earlier period, we have taken both their good and bad features. The contemporary church calls for a chancel to more adequately meet its needs. Here is how one church met these needs.

signs. For parts of the tradition which are being copied are the high altar, the divided choir, and the separation of pulpit from lectern. It would not have been too difficult to analyze the needs and to work out a more suitable form.

Disadvantages of the Traditional Chancel

Let us consider some of the disadvantages of the ordinary chancel.

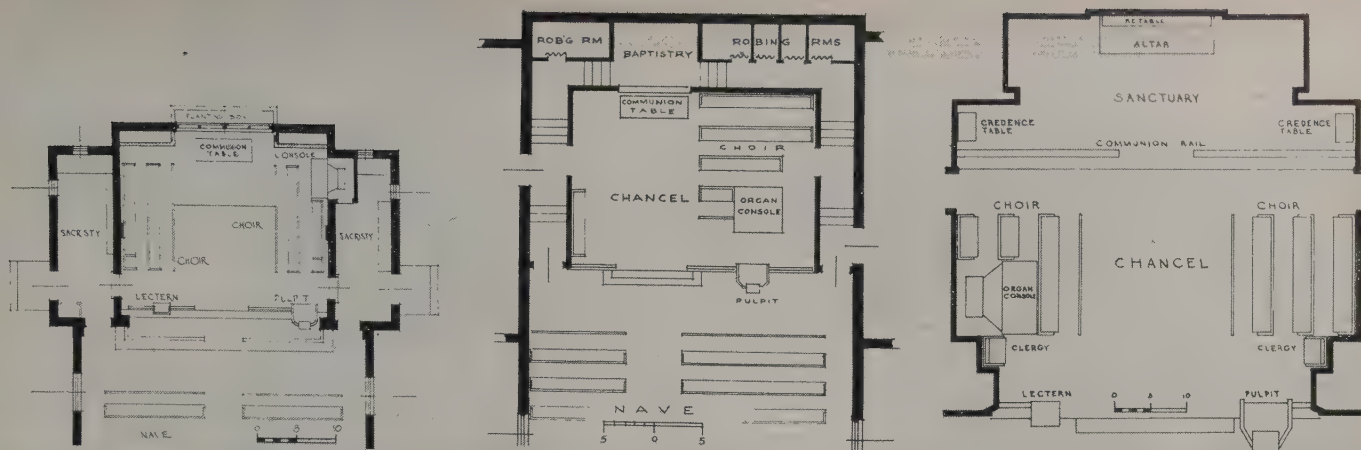
1. A deep chancel rarely has adequate natural light, owing to the placement of organ chambers on either side. As a result the focal point of worship, the altar, is darker than the nave except under artificial illumination. Daylight usually is admitted through a window in the far chancel wall, facing the congregation, often blinding them, and adding more contrast to the shadow which envelops the altar in gloom.

2. A divided chancel choir, with organ console at one side, has several disadvantages: A divided choir is less easily handled by the organist or director than a single massed choir all of whom can see and be seen without the aid of mirrors. Located behind the minister, the choir does not become a part of the worshipping congregation, and finds itself gazing at the back of the preacher's head.

3. Because of the placement of the choir, the organ tone issues into the chancel rather than into the nave. The free flow of tone, both from the choir and organ, is prevented by the chancel arch. As a result, congregational participation in hymn singing sinks to a new low. Congregations sing timidly when they find themselves falling invariably a half beat behind the choir and organ.

(Turn to page 83)

Church Management: April 1956



Left: Chancel plan of First Methodist Church, Wakefield, Massachusetts. Photograph of the finished chancel is at the bottom of the page. **Center:** Chancel plan of Lynnfield Street Baptist Church, Lynn, Massachusetts. Photograph of the finished chancel is on the cover of this issue. **Right:** Chancel plan of Clifton Lutheran Church, Marblehead, Massachusetts. Photograph of the finished chancel is at the bottom of the page. All three designs are by architect Arland A. Dirlam, Boston, Massachusetts.

Denominational Differences and the Chancel

Arthur E. Neal*

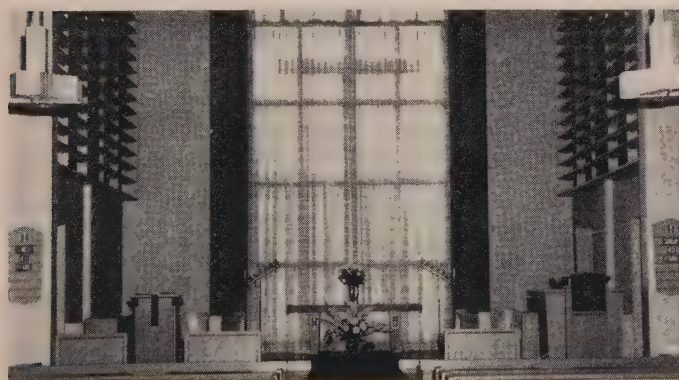
THERE are two important considerations to be taken into account in the design of a worship center. First, of course, is that the worship center should be an expression of the glory of God. The widely diverse theological positions and denominational organizations, however, are a testimony to the fact that we seek to express the glory of God in many different ways. This leads us to the second consideration in the design of the worship center, namely that it should create an atmosphere which will lift the heart and mind of a particular worshiper of a particular theological position from a particular denomination into a closer personal relationship to God.

* Public Relations Counselor, Cleveland, Ohio.

The chancel, being the focal point of the worship center, has much to do with whether or not the worship center meets the above two conditions. It is readily seen that these considerations can not be met with a set chancel arrangement which demands that a denomination feel at home and get spiritual uplift regardless of whether or not the chancel happens to meet their particular needs and requirements. The architect should have an understanding of the denomination as he arranges pews, aisles, and appointments within the chancel.

Keeping this problem in mind, architect Arland A. Dirlam of Boston has recognized denominational differences in the planning of the chancel. Three of his

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FIRST METHODIST CHURCH, WAKEFIELD, MASS.
Architect: Arland A. Dirlam



CLIFTON LUTHERAN CHURCH, MARBLEHEAD, MASS.
Architect: Arland A. Dirlam

Stainless Steel Spires

W. E. McFee*

COPPER has long been the traditional metal for covering church spires. But a relatively new metal, stainless steel, has risen to challenge the hold of the older metal.

Both metals, of course, are extremely durable. Copper with aging first develops a deep brown color which later gives way to the familiar green patina, a form of oxidation.

Probably the first significant use of stainless steel in an application similar to church spires was atop the Chrysler Building in New York, built in 1930. After twenty-five years of exposure to what is commonly considered a corrosive atmosphere the tall ornamental spire shows no rust or other signs of deterioration. Recently when test patches of the inevitable grime were cleaned off the metal was practically like new.

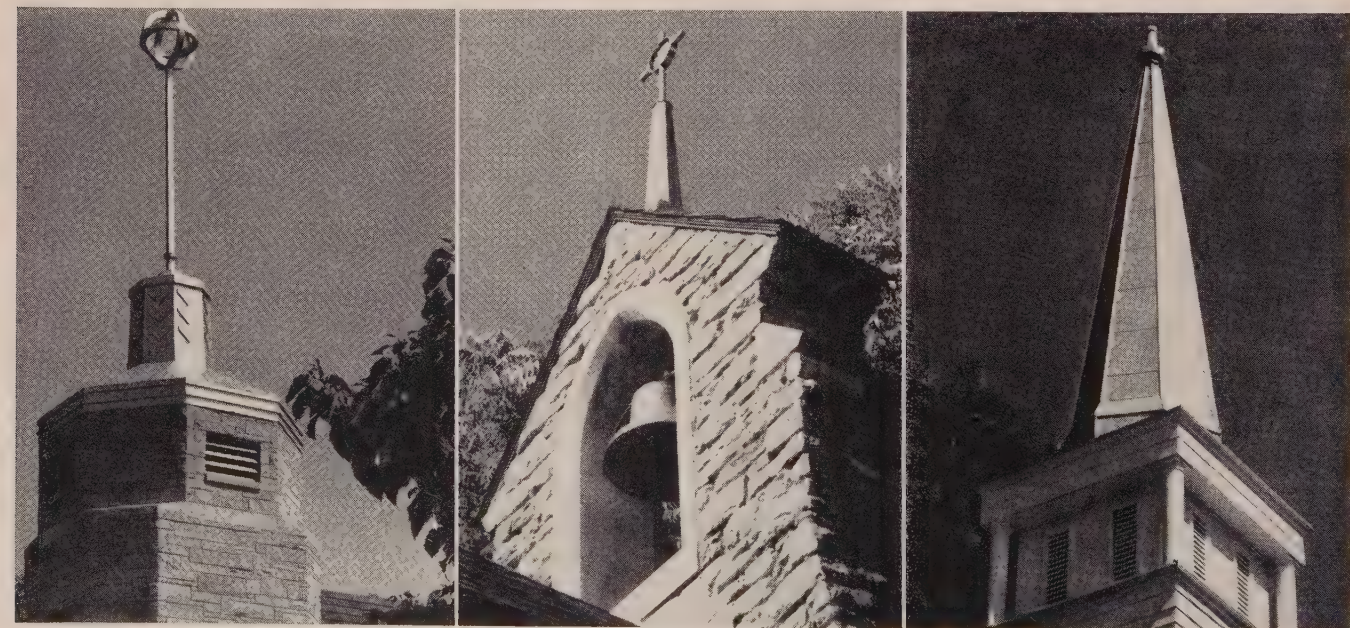
With the growing popularity of stainless steel in many fields, it was bound to come that some progressive church architect would say: "Why not stainless steel for *this* spire?" From there it spread until today stainless steel is well up among the traditional materials, especially where long-range economy is a con-

sideration; also where color permanence is desired. For besides being corrosion resistant, stainless steel will not change color over the years. On churches, which usually are not situated in industrial areas, the washing action of periodic rains should keep the spire looking like new. Also, there is no danger of rust or colored metallic oxides "bleeding" onto wood or masonry surfaces.

The finish generally specified for church spires is a soft, satiny surface, not the highly polished finish seen in kitchen utensils, for example. There are two reasons for this: (1) to reduce reflectivity and glare. (2) To better blend the metal into other materials, such as brick, stone or wood.

Atop many church spires are crosses or finials, and any design can readily be fabricated from stainless steel. A few examples are pictured here.

It should be pointed out that in new church construction, design and construction details of the spire, with or without cross, should be planned with a competent architect. Where a stainless steel cross is desired for an existing church, frequently an experienced sheet metal contractor can plan, fabricate, and install a satisfactory cross in consultation with the minister and church management.



Armco Steel Corporation Photos

Left: Memorial Chapel in Woodside Cemetery, Middletown, Ohio has a spire, finial, canopy, louver, flashing, and roof drainage of stainless steel. **Center:** This simple but dignified spire and cross rises from Community Methodist Church, California, Ohio. Saddle, shaft, cross, and ring are all stainless steel. **Right:** Octagonal stainless steel spire on the Montgomery Road Church of Christ, Silverton, Ohio is a twenty-six foot high structure built over a lumber framework.



Parade Studios Photo

Artists Thelma and Edward Winter designed and executed these panels of Christ and the twelve apostles for Bethany Evangelical Lutheran Church, Ashtabula, Ohio. The panels were installed over the doors at the entrance to the church. The church was designed and built by Matt L. Kujala and Ray Koski.

Enamel Returns to the Church

H. L. Williams*

RECENTLY a group meeting in Cleveland had the opportunity to see the award winning designs in a contest to show the varied uses of porcelain enamel in elementary school and community center buildings. The contest was made possible by a sum set for that purpose by the Ferro Corporation of Cleveland which pioneers in this field. The contest was sponsored and directed by the *Architectural Forum* of New York. It was an amazing presentation of the possibilities of the use of this material.

Porcelain, as used today, consists of baked enamel over a base of steel. Other metals, however, can be used. The steel gives the strength; the baked enamel provides beauty and a non-porous surface which prevents rust and decay. I had seen porcelain used in small designs and panels but this was an introduction to the idea that large structures may be erected with porcelain walls and roofs.

Of course, in this contest no churches were presented, but, fortunately, I made the acquaintance of Edward Winter who with his wife Thelma has established a national reputation as a creative artist in this

field. From him I learned that the vitreous enameling of metals is one of the oldest arts of civilization and that it was widely used in the churches of both antiquity and the middle ages.

Enamels were originally used as substitutes for emeralds, diamonds, and rubies. However, the craftsmen who continued to create them were no mere imitators. They developed enamel into an art so rich that it became the most important means of decorating the various objects used in rituals of the church. This becomes evident to anyone who has seen the collections of enamel masterpieces in the museums of America and Europe. This art is truly one of the most valued heritages from the middle ages.

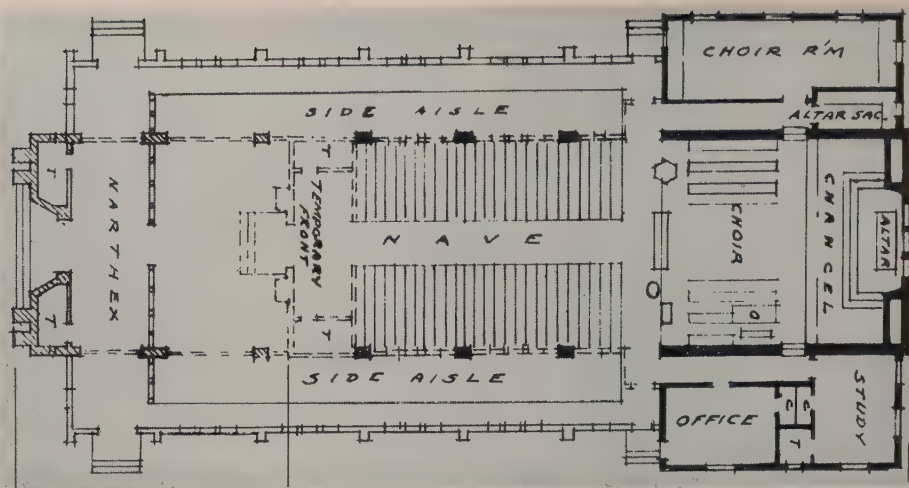
Egyptians and Phoenicians are credited with the discovery of enamels, but the Byzantine artists were the first users of enamel for their icons. These artists were particularly sensitive to the intrinsic beauty of the translucent jewel-like qualities of enamel, which was synchronized in inlays of gold and precious stones. The technique used was *plique-a-jour*, which is similar to that used in making stained glass windows where the light, striking through the surface, is refracted

* Public Relations Counselor, Cleveland, Ohio.

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STOP Wasting Building Funds

William E. Foster



A CHURCH BUILDING THAT CAN GROW

Step I. Full chancel is permanent. Nave walls at front and between piers are temporary. Nave seats 182, choir seats 34, providing a total of 216 seating capacity. Step II. To the nave are added two bays, narthex, and permanent front. Seating capacity is increased to 356. Step III. Side aisles are added to the nave, increasing seating capacity to 574.

FOR years, I have been shocked by the vast amount of money needlessly wasted in church construction. This has nothing whatsoever to do with the style used, or the use of expensive materials. It is far more fundamental than that. Worst of all, the small congregations struggling for a start are the greatest losers.

What causes this waste? It is caused by building small churches so that they cannot be enlarged when they have been outgrown by their congregations. Church schools often make provision for future classrooms, but the church building itself is usually built in such a way that it must be wrecked when the congregation has outgrown it. Through the years, I have seen this happen many times. This great waste is needless. An architect, if he really knows his business, can design a small church so that it can grow with its congregation. This is not an impossible problem. Some have solved it and others surely can, when they are shown the way. If all small churches were built so that they could be expanded when necessary many millions of church dollars would be saved.

When I have been forced to wreck an old church building in order to build a larger one, I have often

thought that I was almost committing a sacrilege. This old building was dedicated to the service of God. It is his. It has been sanctified by years of use in the service of God. Now we destroy it. True, we are about to build a far finer place of worship, but there will be many who will feel deep sorrow when this old building is wrecked. They are the ones who have a sentimental attachment for the little old church that has served them in times of joy and sorrow for many years. Many were married there. Their children were baptized there. Their dear ones were buried from there. These connections are of great value to any congregation and should not be lightly thrown aside. With proper planning this waste, this desecration could have been avoided.

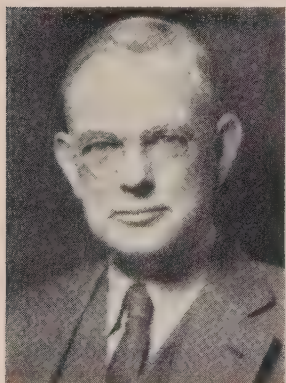
As I have said, it is perfectly possible to design a small church building so that it can grow with its congregation. If we do, our first small building becomes in large part, a permanent investment. In this way we not only save most of the money invested in the first structure, but we also save those important sentimental values that all churches develop as their years of service increase. When the time comes to provide for a larger congregation, the cost will be far less than if we have to build a completely new building. And we are able to use the old building for services during the time when the addition is being built. This can be a very important consideration. It can save a lot of money, for it is expensive to rent quarters for use during the construction period.

The question of first cost is sure to be raised. It always is. Yes, it will cost from ten to twenty percent more to build such a church, but you will have a much better church building from the start. And ultimately, when it comes time to enlarge the building, eighty-five

(Turn to page 56)

WILLIAM E. FOSTER

Mr. Foster, now practicing architecture in California, has designed many churches, both in the far west, and, as a member of Corbusier & Foster of Cleveland, in the Midwest. He holds a degree in engineering from Yale University and has done post-graduate work at the Yale School of Fine Arts and at the Columbia School of Architecture. He has traveled extensively in Europe, studying church architecture.



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The Right Acoustical Material

R. S. Graybill*

LET'S assume that after reading, digesting and reflecting upon Robert A. Fangmeier's article on the subject† and applying it to your own place of worship, you've decided that your church needs to be sound conditioned. Now you want to know what kind of acoustical material to use.

The answer is, no one particular kind. The question, though perfectly natural and valid, is a little like asking, "What style and size of shoes shall we wear?" For just as different people have different sizes and shapes of feet and different requirements in the way of color, style, and weight of soles and uppers, heel height and so on—in other words, the use of their shoes—so different churches present different acoustical problems, and no two are apt to be exactly alike.

Treatment for Different Areas

Even in the same church, different parts of the build-

* President, Acoustical Materials Association.

† "Soundproofing Your Church," in *Church Management*, March 1955.

ing will require different treatment, and what is exactly right for one area may be all wrong for another.

For example: How much sound absorption do you need?

In the church proper, your purpose is to improve the acoustics. Some reverberation is necessary to reinforce the pastor's words, the notes of the organ, and the choir so as to give them that "live" quality that we know as good acoustics. But the reverberation must not be excessive; it must be strictly controlled. It should be reinforced at the chancel end, behind the pastor and the choir, to throw as much sound as possible out into the auditorium; and it should be eliminated at the rear to prevent confusing echoes. Ceiling and/or walls are likely to need acoustical treatment to prevent focusing of reverberations in certain parts of the auditorium, but at the same time without killing too much reverberation.

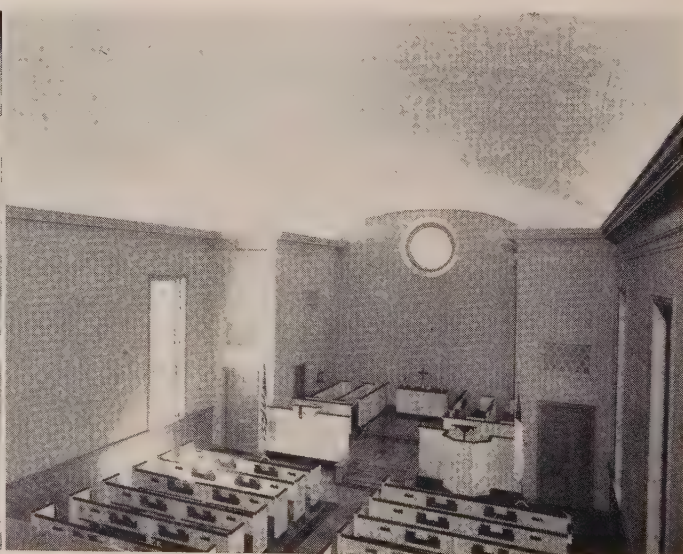
So that's one problem. In the entryway, dining room, gymnasium, and stairways, the purpose in sound condi-

(Turn to page 33)



Celotex Corporation Photo

Acousti-Celotex is used on the ceiling of Akron Baptist Temple, Akron, Ohio.



Armstrong Cork Co. Photo

Cushiontone is used on the ceiling of Village Church, Kansas City, Missouri.

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- To the client, they mean that campaigns for which this firm assumes responsibility will be directed by men of character, experience, and skill.

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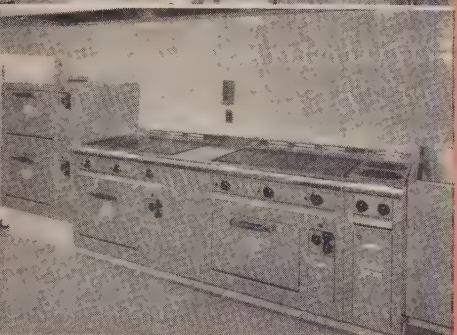
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Hotpoint Company Photos

Selecting Kitchen Equipment*

Clarence Schroeder

THE selection of the proper kind of equipment and the amount to do the work is a problem which naturally must be considered along with general arrangement.

When speaking of equipment, that of standardized design should be given first consideration, as specially built equipment cannot be given the necessary time and care to insure proper design without prohibitive cost. Also, standardized equipment insures both the manufacturer and user against defects and low operating efficiency. It is quite obvious that for certain specialized operations some modification from the standard would be of advantage, but these cases should be analyzed carefully to determine whether these advantages are of such weight that they over-balance the many advantages of standard equipment.

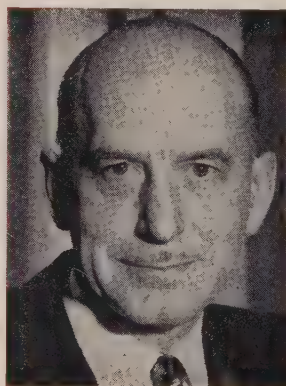
Cooking Equipment

There have been some tremendous strides made within the past few years in the development of new materials, new designs, and in the perfection of specialized equipment to do specific operations. Perhaps the most important are, the combination griddle and hot-plate electric range with accurate automatic surface cooking control, the five-function self-contained range, ready for connecting, and an electric deep fat frying machine.

Specialized equipment, defined as equipment designed to perform one type of operation most efficiently and economically, should not be confused with special

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* Excerpts from *Church Food Service*. Complete copies of this 66-page book are available from: The Hotpoint Co., Commercial Equipment Dept., 227 S. Seeley Ave., Chicago, Illinois. Used with permission.



CLARENCE SCHROEDER

Mr. Schroeder is chief food service engineer for the commercial equipment department of Hotpoint Company. Now celebrating his thirty-first year with that organization, he has planned nearly 4,000 commercial kitchens and is in regular demand as a kitchen consultant to architects, industrial, utility, restaurant, and marine managers. He is the author of several books including *Church Kitchens* and *Church Food Service*.



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BETTER THINGS FOR BETTER LIVING . . . THROUGH CHEMISTRY

Priming the Preacher's Pump

David A. MacLennan

IN EVERY brain there is a recording machine with a play-back feature. Don't take my word for it, but that of the world-famous neurologist and neurosurgeon, Dr. Wilder Penfield, director of Canada's renowned Montreal Neurological Institute. Dr. Penfield, rightly rated as one of the greatest living Canadians, is a gift of the United States to our sister nation. He is indeed a near-legendary surgeon and explorer of the human brain, who at sixty-three branched out as a successful author, writing the highly praised novel, *No Other Gods*, the story of Abraham as seen through the eyes of the patriarch's wife Sarah. At sixty-five Dr. Penfield is still one of the most active and useful medical men in any community. He is a gentle Christian, perhaps prouder of his service as an elder in his church than of his universal recognition as a scientist.

Recording-machine in the brain? Not quite, but what Dr. Penfield calls a mechanism in the temporal lobe—the brain area in the temple region. This “mechanism” preserves a record of every detail of every waking hour of the brain's owner. Reports Canadian writer Eric Hutton:

This process is not akin to memory, in which a person by mental effort can recall names, people, scenes or events in his “mind's eye.” The brain's “permanent recording machine” goes much further than that. Penfield sometimes noted strange reactions to his searching, moving electric pointer as he explored the bared brain on several conscious, locally anesthetized epilepsy patients. Electrical stimulation of the temporal lobe . . . would recreate an entire segment of their past life, complete with sight, sound, light, color, dimension, smell and the appropriate emotional reaction. Penfield discovered that the brain's recording mechanism did not select dramatic or important events to record, but retained every trivial impression, so that often the sudden “play-back,” a sur-

passingly dramatic event in itself, consisted of quite ordinary scenes of events from the past . . . he is convinced that every human being is continuously laying down such a recording of his or her life.

There's a thought for you! “Every human being continuously laying down such a recording of his or her life.” That incurable homiletical demon immediately thinks of a sermon topic! “What kind of a recording are you making?” Or, “Off the Record—the Real You.” Seriously, what kind of a “playback” would we make if some super brain surgeon used an electrode to activate our brain record? Would it be embarrassing if it happened during public prayer on a Sunday morning? Would it be exciting to members of our official board if they heard a playback of their pastor's life up to the time of meeting? Would they wonder at the omissions or be surprised that among the trivial impressions there were not more interviews with the great God whom we represent?

“Let's get the record straight” is a cliché frequently on the lips of politicians during an election campaign. But what if our record is far from straight? Is there one to whom we and our people can go who will erase the old, twisted, shabby recording, and put his writing of truth and hope, of love and faith on our hearts? Jeremiah heard him promise nothing less:

This is the agreement I will make . . . says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying, “Know the Lord,” for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more.
Jeremiah 31:33-34, RSV.

With Memorial Day coming next month you could arrange to deal with the Resurrection and Life theme on the Sunday nearest to it. You will make your own choice for such a Sunday as Christian Family Day (Mothers' Day), May thirteenth. Ministers of liturgical churches, or those convinced of the desirability of following the Christian year closely will prefer to devote May thirteenth to a consideration of the Ascension. If so, Jesus' acknowledgment of his divine kingship may prove appealing. Certainly the Ascension symbolizes that he reigns and that ultimately the kingdoms of this

(Turn to page 77)



DAVID A. MacLENNAN

Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and part-time Professor of Homiletics at Colgate-Rochester Divinity School. He holds degrees from University of Manitoba, McGill University, Yale University, and University of Toronto. Prior to his present position he served for six years as Professor of Homiletics and Pastoral Care at Yale University Divinity School.



BETHANY UNION CHURCH, CHICAGO, ILLINOIS

Left: The Garth Room or church parlor looks out into the garth between the old and new buildings. Floor is Marblette, with no rugs, as the ladies do a lot of sewing here. An adjacent kitchenette facilitates receptions and teas. **Center:** The nursery provides space for twenty to twenty-five children. This type of bay window greatly increases the volume of light. Animal and nature subjects are inserted in the asphalt tile floor. It is used as a day nursery through the week. **Right:** The meditation chapel provides clean, simple lines which enhance an attitude of worship. Altar and predella are of limestone. Unique lighting fixture gives direct light through tinted glass squares and indirect light reflecting from the acoustical tile ceiling. Windows are of tinted glass.

Modern Unit Added to Period Church

William H. Leach*

"HOW can we add a modern educational building to our present worship unit?" is a question frequently asked in these days. The number of new educational units added to church structures is exceeding by far the number of new churches being erected. There are many churches which are very well pleased with their worship facilities but are conscious of their lack of good educational facilities. They hesitate to accept a modern educational building because they insist "there will be a clash in architectural styles."

There is no doubt in my mind that the number of educational

* Editor, *Church Management* and Church Building Consultant.

SOCIAL AND EDUCATIONAL UNIT

Bethany Union Church, Chicago, Ill.

Minister, J. Gordon Gilkey, Jr.

Architects, Whitehead & Billman & Associates, Chicago

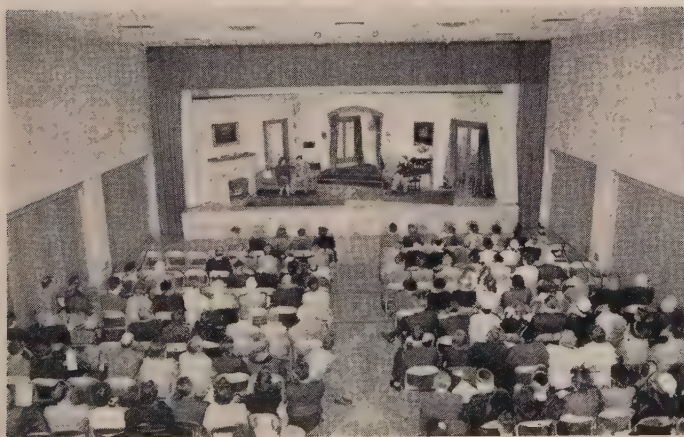
Cost: \$276,000

units will increase in the next few years. Our prediction months ago was that there will be a lessening of new churches but an increase in educational buildings. Many churches thinking along these lines will raise the question of architectural styling. The story of the new social and educational building of the Bethany Union Church in Chicago tells how one church succeeded in

getting harmony of design while taking advantage of modern concepts in the new portion of the building.

Our picture of the exterior shows the stone worship unit, with the arched entryways, the heavy square tower surmounted

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Left: The social hall seats 325 in assembly seating or 275 at dinners. By opening the folding doors on either side, overflow seating up to 100 additional seats is available. The stage is removable. Curtains and flats are hung from the ceiling. **Right:** The new education building with the worship unit in the background at the right. Worship unit is faced with New England granite. Educational unit is faced with blending brick and corners of matching granite.

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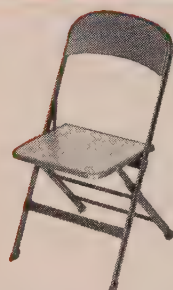
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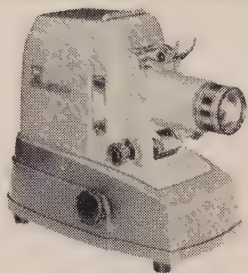
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KNOW THE TRUTH** edited by Samuel Stand-
ard and Helmuth Nathan. Springer Publish-
ing Company. \$3.00

**THE PSYCHIATRIST AND
THE DYING PATIENT** by
K. R. Eissler. Interna-
tional Universities Press.
\$5.00.

**A PRIEST'S WORK IN
HOSPITAL** edited by J.
Gordon Cox. S.P.C.K.,
London. Distributed in
the U.S. by The Mac-
millan Company.

SHOULD the critically sick person be told he is dying?

That is the perennial problem that faces ministers in their professional services. It also invades the family circle, and involves most people sooner or later. Only the sudden onslaught of instantaneous death avoids the dilemma.

Nothing is quite as humiliating for a minister as to enter a sickroom or hospital and pray for healing and recovery, only to discover that the patient and family already understand that death is imminent. On the other hand, to succumb to medical, surgical and diagnostic science and deny the role of faith, hope, and healing is equally confounding.

Tackling this baffling problem of dying and knowing about it, in advance, three recent books from widely divergent sources offer important sources of materials.

Should the Patient Know the Truth?, edited by two doctors, Samuel Standard and Helmuth Nathan, hits the problem head-on. The question was posed to twenty-four physicians, clergymen, nurses, and lawyers. The responses are illuminating, incisive, and penetrating. Never before has so much pertinent material on this subject been brought together under the covers of one book.

Moral implications crop up from the outset. The question itself introduces a serious consideration. If the patient is not told the truth, then someone is responsible for permitting him to believe an untruth. Or, the patient is allowed to waver in a vague no man's land of suspicion, fear, and uncertainty, somewhere between truth and error.

Dr. Samuel Standard of New York University College of Medicine and Bellevue Hospital contends that truth should be used as an instrument of therapy. If the knowledge of the truth will aid in the patient's recovery, the answer to the big question is yes. If the truth reduces the chances of recovery, the patient should not know. All the truth may break the will to live in critical illnesses, where death is probable, but a chance of survival remains.

Dean Willard L. Sperry of Harvard, a few years ago, advanced a wise summary in his book, *The Ethical Basis of Medical Practice*: "Speaking the truth in love may mean at times keeping silence." The alternative to knowing the truth usually is found in discerning when to be non-committal.

"Ultimately, each surgeon must draw on his own professional experience, and his own resources as a human being," Dr. Henry W. Cave, The Roosevelt Hospital, New York City, decides. "For myself, I have come to the conclusion that each patient and each situation is an individual one, and must be seen and handled as such. When the prognosis leaves very little hope for the patient, generally he does not want to know that his disease is a potential and likely killer. I am convinced this is true for most people."

The Religious Approach

Protestant, Roman Catholic and Jewish points of view are advanced by selected representatives of each faith.

Naturally, Roman Catholic decision rests back on a pre-determined authoritative statement. In this case, it is surprisingly modern, namely, the *Ethical and Religious Directives for Catholic Hospitals*, 1949. The exact position is this:

Everyone has the right and duty to prepare for the solemn moment of death. Unless it is clear, therefore, that a dying patient is well-prepared for death, as regards both temporal and religious affairs, it is the physician's duty to inform, or to have some responsible person inform him of his critical condition. Basi-



JAMES R. UHLINGER

Dr. Uhlinger is minister of Wesley Methodist Church in Worcester, Massachusetts. He holds degrees from Taylor University and Garrett Biblical Institute, and has done graduate work at University of Chicago Divinity School and Northwestern University.



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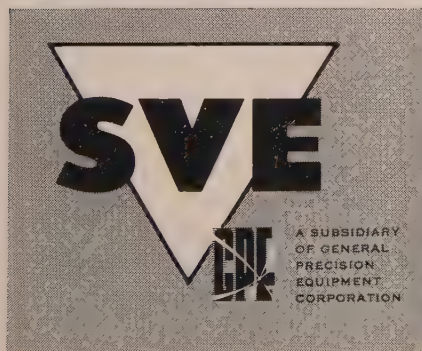
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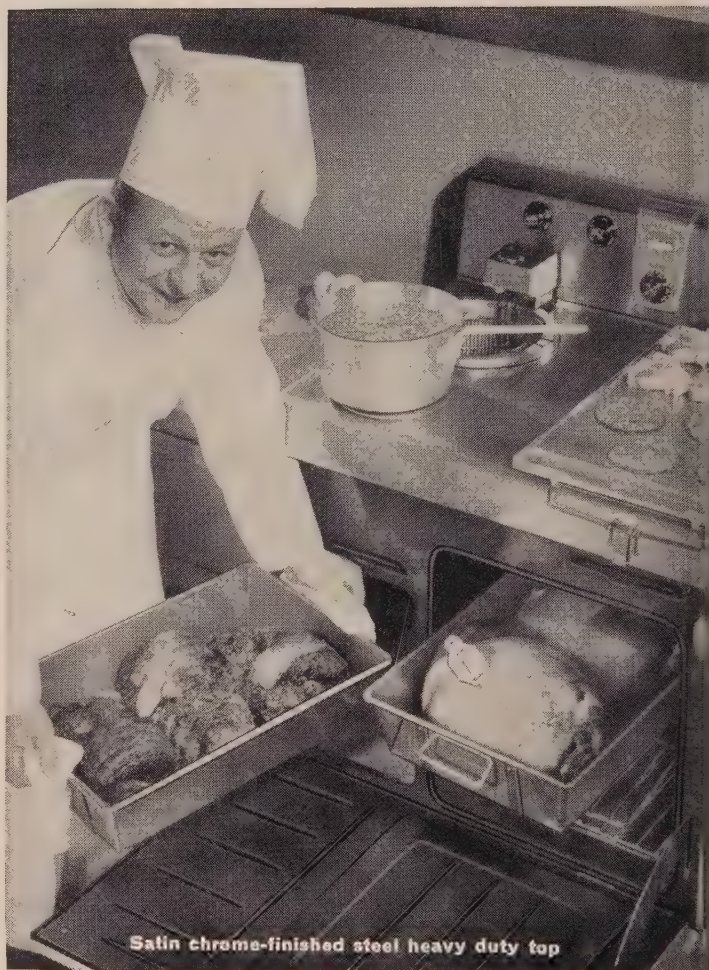
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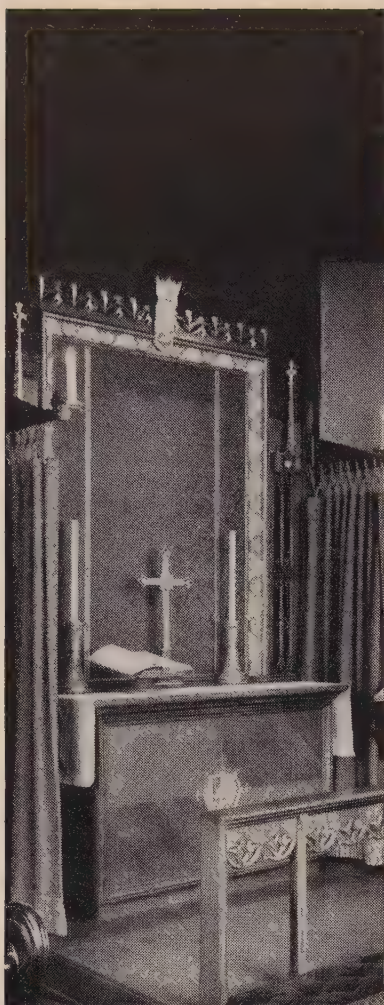
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cally, the Roman Catholic approach seems to rest on the absolute necessity for the patient to receive Holy Viaticum and Extreme Unction while still in full possession of his faculties if possible.

The Jewish way is full of understanding. From ancient days, the point at issue has been decided on the level of the well-being of the patient. Respect for the learning and skill of the physician has drawn the patient, his family, the rabbi, and the doctor into cordial relationships. From II Kings 20:1 the admonition is to be gentle and considerate, rather than saying, "Your end is near" and "set your house in order for thou shalt die and not live."

The sick are to be visited and encouragement is to be given them. Sensible preparation for death is to be made, and wrongs against others are to be righted. Death is to be made a friend, rather than to be approached in fear with prescribed ecclesiastical absolutes imposed by the clergy. If the well-being of the patient is enhanced thereby, Talmudic teaching permits the softening, easing and even withholding of the truth to achieve peace of mind and tranquility of soul.

Speaking for the Protestants is Dr. J. V. Langmead Casserley, professor of dogmatic theology at General Theological Seminary in New York City. Years of experience as a hospital chaplain led him to favor the full sharing of the truth. Many patients intuitively sense the coming of death, even though the doctor may seek to create a brighter picture, he holds. Bishop Butler expressed the idea cogently, "Things are what they are, and they will be what they will be. Why then, should we ask to be deceived?"

A Swiss physician gave a very simple rule to cover general principles: "I always tell Catholics; I never tell Protestants."

A doctor, though, need not be brash or brutal. Many patients have recovered after the physician exhausted his skill. The physician may serve in the capacity of a friendly pastor offering creative guidance.

Unfortunately, Dr. Casserley completely ignores the role of the Protestant minister in helping people face death.

The total impact of *Should The Patient Know the Truth?* is positive, provocative, and pertinent. Ministers and laymen who go in and out of homes and hospitals visiting the sick will do well to think through these pages and points of view.

A Psychiatric Approach

The Psychiatrist and the Dying Patient by Dr. K. R. Eissler of New York

Psychoanalytic Institute delves into the cultural and psychological analysis of the whole concept of death.

The author holds that until the 1920's there has been no real psychology of death, no thanatology. Almost simultaneously, the metaphysician Heidegger, the biologist Ehrenberg, and the psychologist Freud introduced the reality of death as a central concept in their systems of thought. The death instinct for Freud is a force which dominated life to the extent that the goal of life is found in death.

Penetrating essays in the first section of the book elaborate the diverse phases of Freud's position. Seldom in his study will a minister come to grips with so many vital insights and factors in life and death on a scientific level as are encountered here.

Three case studies follow. An intensive review is given to the case of a woman who learns of impending death. The other two develop terminal diseases while under psychiatric treatment. It is his conviction that the psychiatrist can help the patient to discover the essence of death, that is, "its being simultaneously the prerequisite and fulfillment of life."

An orthothanasia, which is a right, true or proper manner of dying is Dr. Eissler's ultimate goal. Among the factors advanced are these: a psychology of time must precede a psychology of death; fear of death and fear of annihilation are two different concepts that must be kept apart; death is not an accidental occurrence, but the necessary and logical result of all life processes; only by dying does man reach the stage which is destined to fill out his whole future.

At the very point where a mature Christian faith seems to be the natural conclusion, this science proves to be a poor approach. Though elements of the Christian belief in life and immortality are examined with some care, orthothanasia is proffered as a proud science that "destroys the illusion of eternal life." Instead, death is held to be a natural event that is free of evil and of good.

The conclusion is lame and foreboding: "Reality is always complicated, serious and heavy to bear."

So it is—apart from Jesus Christ!

In spite of its deficits, *The Psychiatrist and the Dying Patient* has a world of reflection and insight that will help a minister to ground his faith more firmly and help his dying parishioner more effectively.

A Spiritual Approach

Finally, a third book provides a good antidote to the generalities of the first book and the heavy going of the second.

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English importation designed originally to help Church of England clergymen to do better in their hospital ministry. The subtitle is: "A handbook for hospital chaplains and others of the clergy who visit hospitals."

To my knowledge, no one has attempted and completed so well the summary of the theology of the chaplain's ministry. Caution and instruction about gearing into the ways of the hospital is practical.

Separate sections are devoted to sick children, the aged sick, and mental patients. Appropriately enough, the spiri-

tual life of the chaplain himself comes under scrutiny. The Christian preparation for the advent of death is beautifully narrated.

Though the handbook is thoroughly English and even more thoroughly Church of Englandish, it has so much good, practical, useable Christian inspiration about it that every minister can profit by it. One of the greatest services the department of pastoral services of the National Council of Churches could render would be the production of a comparable guide for general Protestant use in this country.

Selecting Kitchen Equipment

(From page 18)

equipment, defined as equipment designed to fit the particular ideas or layout of an individual church kitchen. Specialized equipment is an integral and vital part of modern food service operation, and its efficiency and economy are rapidly increasing its acceptance in the entire food service industry.

For many years electric roasting and bake ovens have played an important part in church food service. They have materially reduced the number of ranges ordinarily required, with a resultant reduction in floor space. Also, since they are thoroughly insulated to increase their operating efficiency, they have reduced heat radiation into the area where used.

With the introduction of the combination griddle hotplate electric range and the five-function range, a further reduction in floor space is made possible. Formerly separate range top plates were required for pot and pan work and for grilling operations. Now, one type of plate may be used for all types of surface operations. This naturally reduces the number of plates required because of the flexibility in operation. Such a range combines baking, roasting, deep fat frying, griddling, broiling, surface cooking, and economical deep-well cooking into one self-contained unit of equipment.

The kind of equipment and the amount to specify may appear to present a problem. Actually, the basis for determining equipment needs for church kitchens is the type of menu and its portion policy together with the maximum number of meals to be prepared at one time and the method of serving.

The following is presented as a means of assistance in the proper selection of equipment.

Refrigerated Equipment

Inefficiency and food losses are expensive, so careful consideration should be given to the selection of refrigerators, both as to capacity and design features. It is not the intention to go into detail here regarding their construction. It might, however, be well to mention some of the important features recommended. These features are outlined in the following:

All types of refrigerators are to be provided with sufficient insulation and doors that fit tight for consistent maintenance of proper temperature and economy in electric power consumption. Doors of storage refrigerators are to shut tight automatically.

An individual thermostatic control is to be provided for each walk-in type refrigerator, freezer section, and reach-in type refrigerator; in fact, for each type of refrigerated facility.

The floor of a built-in, walk-in type refrigerator is to be flush with floor of room and is to pitch slightly toward the refrigerator door and a floor drain. Also, all corners, including the floor, should be rounded. This general arrangement permits complete drainage and is an aid to sanitation.

The light on the interior of a walk-in type refrigerator should be vapor proof and a pilot light and switch should be provided on the outside.

The shelves of all types of refrigerators are to be so constructed as to be movable and removable. In addition to easy cleaning, this will provide for flexibility in shelf spacing.

Walk-in type storage refrigerators are rapidly finding their way into the larger church food service areas, particularly where meals are to be served frequently. Their installation provides for the storage of large quantities of perishable foods eliminating the necessity of frequent purchases and deliveries of such foods. Then, too, quantity buying reduces food costs.



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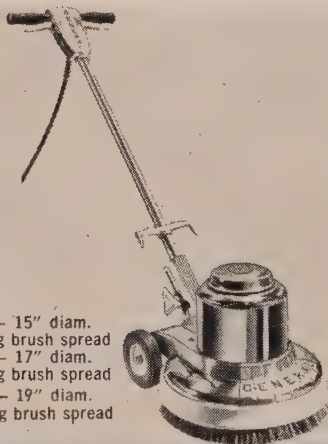
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All walk-in refrigerators need not necessarily be of the built-in type. There are factory prefabricated units available. These units are built in sections to facilitate easy handling during shipment and installation.

Commercial type reach-in refrigerators should be given consideration over domestic types, primarily because of their capacities. Most of the existing church kitchens do not have sufficient refrigerator capacity resulting in inefficient overall operation.

Frozen food storage facilities are of advantage, at least for the larger church food service areas. Here, ice cream may also be stored until ready for service. Both chest and reach-in upright types are available. There are also upright type refrigerators designed for a combination of both reach-in and frozen food capacity.

All refrigerated equipment should be of standard makes. Naturally, only reliable units of refrigerated equipment should be considered.

The application of germicidal ultra-violet lamps in refrigerators of the storage type should be given consideration, since the growth of bacteria and slime is retarded by their use.

Steam Heated Equipment

Steam heated units of cooking equipment are often installed in the larger church kitchens. As a rule, the smaller church kitchens depend on the range top and oven equipment for all the cooking operations.

There are two types of steam cooking equipment, namely, the direct-connected and the type with a self-contained steam generating unit. The steam supply situation in a particular church governs the choice between them.

The uses of a steamer are many and varied. There are models for practically every size of commercial kitchen. Recently, there has been introduced a small compact high-compression steam cooker arranged for electric heat and using twelve by twenty inch pans in lieu of baskets, as furnished with the larger steamers.

Steam jacket kettles relieve the range tops of a certain amount of pot work. There are both tilting and pedestal types, the tilting type being available for both floor and counter or table installation. The floor tilting types are of capacities ranging from ten to eighty gallons, while the counter or table types are of capacities of from one to forty quarts. Pedestal types are available in sizes from ten to 150 gallon capacity, the ten to sixty gallon sizes being the most popular. Self-contained electrically operated stock kettles are available in certain capacities and types, while others require a sep-

arate steam generator, particularly the tilting types.

Steam heated coffee urns deserve mention as do proofing ovens and dishwashers. Here again, each of these may be arranged for electrical operation, usually in the form of immersion units.

Labor Saving Machines

The extent to which labor saving machines should be used in a food service facility depends upon the size of the facility and the type of cooking and baking to be done. They represent savings in labor and food, and improve cooking and baking conditions in general.

Vegetable peelers have proved their value so consistently that they may be considered almost indispensable for the larger church kitchens. Actually, there is one of suitable capacity to fit every kitchen of an important size.

Mixing machines have long been among the most generally useful devices in the church kitchen and there is a size to fit every need. Their main purposes are dough mixing, general whipping, potato mashing, etc. Accessories, such as meat grinders and coffee grinders, are available for attaching to the machines.

Meat slicers are made for both hand and motor power. They particularly save on meat due to their uniformity of slicing.

In selecting any labor saving machine, it is important that consideration be given to its design features. The machine must give uninterrupted service, operate quietly and at a reasonable cost, be easy to clean and easy to operate. The machines should have ample overload capacity. Usually, the best and most expensive machines are the cheapest in the long run.

Dishwashing Machines and Sinks

Only the known and tried makes of dishwashers should be selected for a dishwashing facility. There are several makes which have proven their reliability and the choice should be one of these.

Dishwashing machines are rated in dishes per hour and all reliable manufacturers of such machines have data available for the size of machine to install to meet the particular dishwashing requirements.

Not all church kitchens will install a dishwashing machine, at least the small ones. Here, a three-compartment sink is usually installed. An immersion-type booster water heater for arranging in the third compartment of the sink for sanitizing is available. The heater is thermostatically controlled and boosts water to the temperature desired.

The Right Acoustical Material

(From page 16)

tioning is to cut down on disturbing noise, which means the less reverberation the better and never mind about fine acoustics. But in your classrooms the objective is both good acoustics and reduced noise.

Then there is the matter of the character of the sound to be controlled in each location: whether it is high pitched or low, whether it is intermittent or steady. And of course, there are considerations of decor: what looks good in the recreation room or gymnasium may not seem appropriate to the solemn atmosphere of the worship auditorium.

But still this is only part of the problem. What are the atmospheric conditions in your community? In many of our cities, where the air is badly polluted with smoke, soot, and chemicals, walls and ceilings collect grime at a distressing rate, which of course necessitates more frequent cleaning and repainting than would be necessary in a more pristine milieu. Will the material be subjected to excessive humidity? Is it to be placed in any location where it will be subjected to physical wear? Must it be fireproof? And finally, how much money can you afford to spend?

Because of such diverse considerations, commercial acoustical materials are fabricated in an increasing variety of types, styles, sizes, and thicknesses. A current bulletin of the Acoustical Materials Association lists and describes no less than 106 products. This may seem a bewildering array to the uninitiated, but for purposes of this article they can be roughly grouped under five general headings: cellulose fiber tile; mineral fiber tile; glass fiber tile or board; perforated asbestos board with a sound-absorbent mineral wool backing, and perforated metal pan supporting a thick mineral wool pad or blanket.

All are highly effective sound absorbers; on the average they will soak up about seventy percent of the sound waves that strike them, and some of the heavy duty materials will absorb up to ninety-nine percent at the annoying middle and middle-high frequencies. All function in the same manner and all owe their effectiveness to the porosity of the material: sound waves enter through the acoustically transparent surface and literally wear themselves out by friction in the spongy interior. They can reduce the noise level in a noisy room by as much as sixty-five percent.

Obviously, to assure satisfactory results you need expert guidance in se-

lecting the right material for each area and determining where it shall be installed, e.g., on the ceiling, on the walls, or perhaps ceiling and part of one or more walls. Any reputable acoustical contractor should be able to make the proper selection, and any member of the Acoustical Materials Association—which embraces all the major manufacturers in this field—will be glad to advise you without charge.

A brief discussion here of the characteristics of each of the five types of material may, however, be helpful in approaching the problem. Let us consider them one by one:

Cellulose Fiber Tile

Introduced in 1925, this was the first of the modern acoustical materials to be marketed, and, because of its low initial cost and low cost of installation, it is still the most popular for many general purpose installations. Made of wood fibers or the long, tough sugar cane fibers known as bagasse, this type of material is usually perforated, sometimes slotted or even fissured, and presents a pleasing functional appearance.

Depending upon thickness of the material (from $\frac{1}{2}$ " to $1\frac{1}{4}$ ") cellulose fiber tile has a noise reduction coefficient (NRC) ranging from .50 to .90, which means that its average absorption of sound at all frequencies from 250 to 2,000 cycles per second is from fifty percent to ninety percent. It is most efficient in the higher frequencies.

These tiles can be made termite, fungus, and dry rotproof, and while classed as combustible they can be ordered with a special paint that renders them slow-burning. They have moderate moisture resistance, which is adequate for any installation, except that where continued excessive humidity conditions prevail excessive moisture tends to weaken the cement bond and warp the material. They should not be used on walls below wainscot height or in any location where they will be subject to physical wear.

Cellulose fiber material may or may not be washable, depending upon the kind of paint with which it is finished. In any case, loose dirt and dust can be removed with a vacuum cleaner, and, if the surface is washable, grime can be attacked with a damp sponge and mild soap suds. If it is not washable, it can be cleaned with wallpaper cleaner or a dry rubber sponge. It can be repainted with brush or spray without loss of efficiency so long as the holes are not plugged up.

Mineral Fiber Tile

A medium-priced material, mineral fiber tile is usually made of rock wool, felted in a manner similar to that used in the manufacture of cellulose tile,

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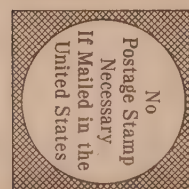
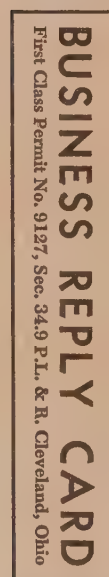
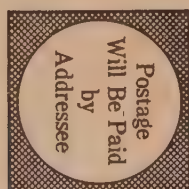
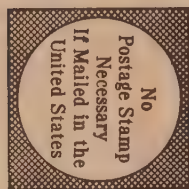
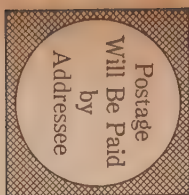
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with the addition of a suitable binder. Surfaces are fissured or perforated. The fissured type, which looks like a slab of white stone, is highly favored for its rich decorative effect, the perforated type for its ease of maintenance. With an NRC range from about .50 to .85, it has high sound absorption for the middle as well as the upper frequencies.

Mineral fiber tile has the further advantage of being incombustible, which makes it especially suitable for all types of auditoriums or other rooms where large numbers of people gather. Like the cellulose tile, it has moderate moisture resistance and is not recommended for locations where it will be exposed to steam or continued high humidity.

This material can be cleaned with vacuum cleaner, damp cloth, or sponge. With careful use of brush or spray, it can be repainted without loss of efficiency. But it only looks like stone; it has none of stone's hard strength and should not be used any place where it will be subjected to abrasion or physical wear.

Glass Fiber Tile

Often called fiberboard, this is another medium-priced material with high sound absorption efficiency. As the name indicates, it is made of molten glass which is drawn into fibers, combined with a stable binding agent, compressed and bonded into board form. It is available in sizes from 12" x 12" to 4' x 4', in thicknesses from 1/2" to 1 1/4" and with attractive textured or smooth surfaces or a thin, acoustically-transparent membrane covering. Its NRC range, depending upon thickness, runs from .40 to .95, with greatest efficiency in the middle frequencies.

Incombustible like the mineral fiber material, glass fiber material in addition has good moisture resistance which makes it suitable for locations where varying conditions of humidity and temperature prevail. It is not recommended for any location where it will encounter physical wear, but otherwise it is highly versatile. It is easily cleaned with vacuum, wallpaper cleaner, or a sponge, and can be spray painted without damage to its acoustical properties.

Perforated Asbestos Board

Also a medium-priced material, perforated asbestos board is made of 3/16" stock in panels 24" x 24", with a mineral wool backing from 1" to 3" thick. This gives it an NRC range of from .65 to .85, with greatest efficiency in the middle and high frequencies.

It is incombustible, and has excellent moisture resistance which makes it practical for installations where continued high humidity and varying temperatures are found, such as kitchens and swimming pools. It can be used on

wall surfaces that are subjected to hard wear and abuse, and its high efficiency makes it popular for auditoriums of all kinds, gymnasiums, radio and TV studios, etc. It is easily cleaned and can be painted at will without loss of efficiency.

Perforated Metal Pan

This is the most efficient of all types of acoustical material, with an NRC range of .75 to .90. Unlike other materials, it is highly effective over the entire frequency spectrum, the lows as well as the highs. Although its cost is generally higher than that of the other types, this is balanced by its high efficiency and the fact that, thanks to the method of installation, panels can be readily removed and replaced.

Panels are available in 2-foot squares or in ceiling sections from 16" to 36" wide and from 8' to 10' long, with mineral wool backing 2" or 2 1/2" thick. This material is of course incombustible; its moisture resistance is moderate and it can be easily washed and easily repainted with brush or spray. Extremely sturdy, it can be used under the most severe service conditions and is particularly adaptable to air conditioning systems: the perforations allow the entire ceiling to be used as a grille for the passage of cooled and exhaust air.

In addition to these prefabricated products, there are sound-absorbent duct lining materials of mineral wool sheets, which are indispensable in quieting air conditioning systems.

Acoustical materials usually can be installed without any alterations and with no more disruption of normal activities than is occasioned by a routine painting and decorating operation. Often they can be installed in off hours when the spaces being sound-conditioned are not in use.

One other thing: With reasonable care, a good sound-conditioning job will last indefinitely, so that whatever materials are used, the cost, amortized over a period of years, comes down to a matter of pennies per pew per service.

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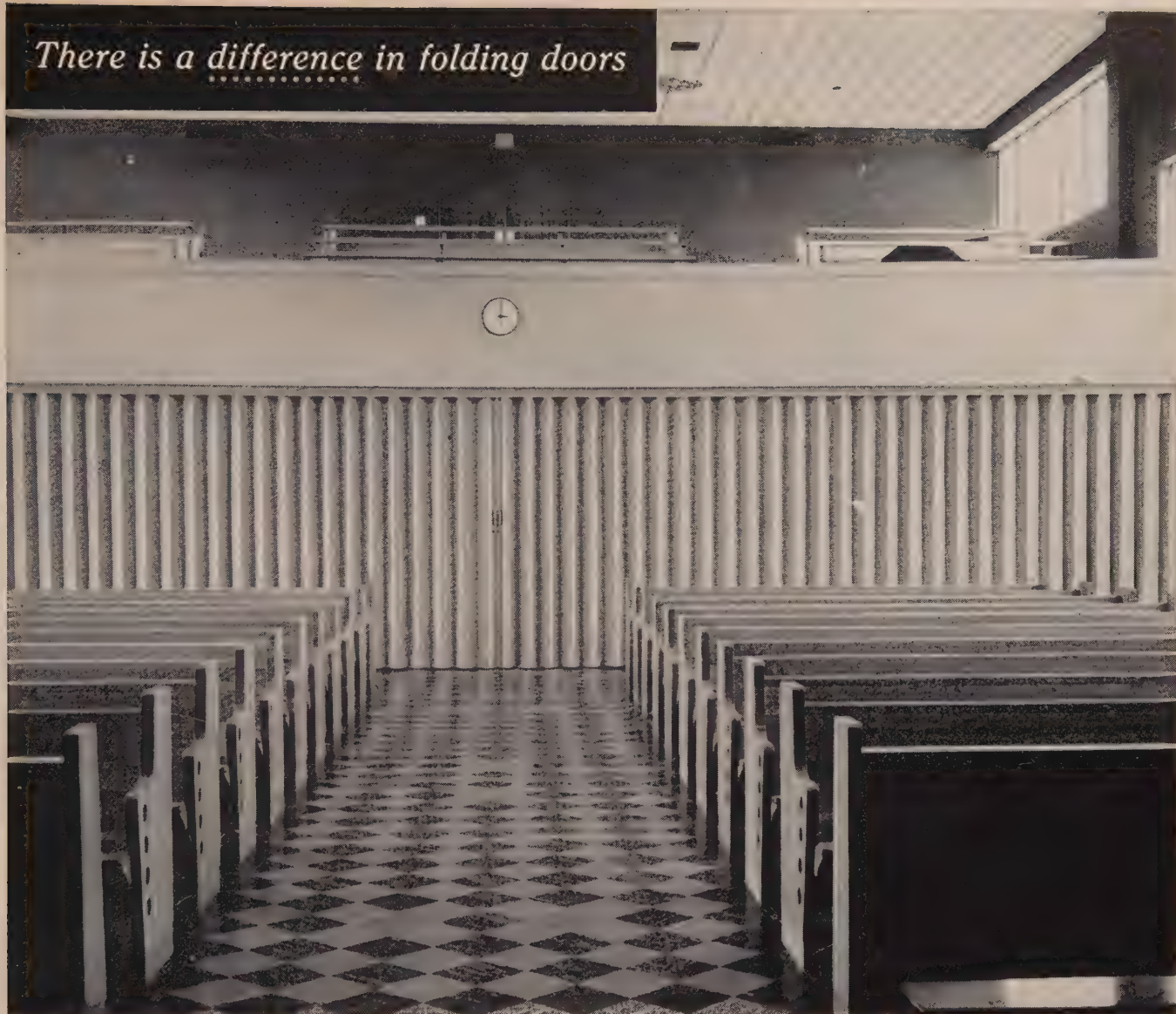
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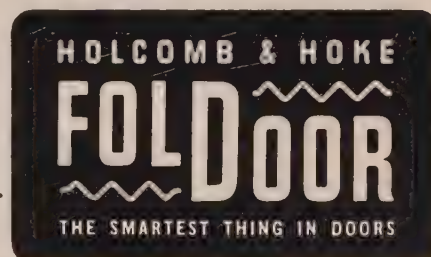
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Why a Vacation School?

Richard L. James

The well managed vacation school can be a valuable asset to the total church. The author points out many of its potential values.

WHAT is to be accomplished by all this effort expended on the vacation school?" asked one of our friends. It was a sincere question of a person seeking to learn reasons for the church's activities. He was neither critical nor antagonistic. He was trying to evaluate the activities in which he was asked to have part. Since he was honest in his desire, he deserved to have a good answer. What follows is an attempt to set down the reasons why a church should have a vacation school. There are many other reasons than those mentioned but the following are sufficient to establish the value of conducting a school in connection with the summer activities of your church.

The vacation school is an occasion of community fellowship. Children and parents do not think of the vacation school as a denominational affair. They pool transportation and efforts to help support the enterprise. Children bring their playmates regardless of religious affiliation. Roman Catholics attend schools sponsored by Protestants even when they would not attend church. Because the vacation school movement has won the respect of parents in most places, they are willing to cooperate across denominational lines where other cooperation is impossible. Many communities get together and hold cooperative schools, while others schedule the various schools so that none competes with the other. This gives a longer period of time for the pupils to have the advantage of summer activities.

If you are wondering what to do about the returning college students during the summer, the vacation school is the answer. Coming as it does at the beginning of summer vacations, the school offers an op-

RICHARD L. JAMES

Dr. James is minister of Riverside Avenue Christian Church, Jacksonville, Florida. He holds degrees from Lynchburg College, Howard College, and University of Chicago.



portunity to put the college students to work in the church program as soon as they return home. Later on in the summer they will have found activities for themselves, but they will welcome the opportunity to help out during the days when they are trying to make adjustments to being home again and when they are beginning to miss classmates and college activities. In the area of recreation and music, college students can render a real contribution. If the church has a student preparing for full-time service as director of religious education, there is a good opportunity for experience in letting such a student serve as director of the school. The values which such responsibility develops in the students are in themselves worth the effort of the school.

Of course, the development of leadership is not confined to those who are attending college. The vacation school offers a good program of leadership training to those who are being considered for teaching responsibilities in the church school. The writer has experimented in recent years with those whom he believed had teaching ability. Numbers of them have been asked to help in the vacation school. Having had an agreeable experience over a short period of work has whetted their appetites for more. From this number have come several teachers who are now working on a year-



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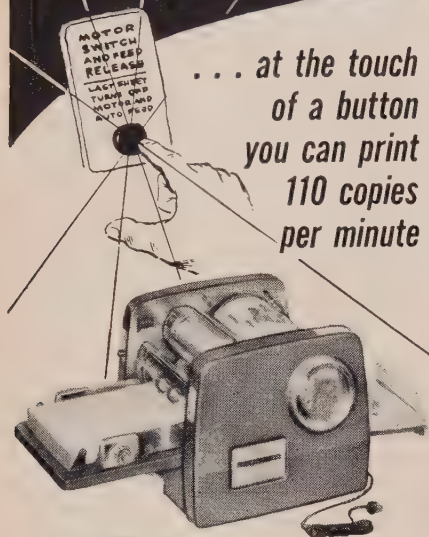
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round basis in the church school.

We do not need to confine leadership to the teaching function. Counselors for the youth groups have been encouraged and five of the present counselors in our youth program were at first approached to help in the vacation school. Secretaries and superintendents can also be approached through the vacation school with the idea in mind that this will be a period of "in service training" which will prepare them for better work in the church. In this sense the vacation school serves as a laboratory school or a unit in the leadership program of the church.

Church school with its limited time on Sundays is at a serious handicap to provide a sufficient degree of fellowship with adults in the church. In vacation school, however, there are the recreation, dramatic, and handwork periods in which the pupils have opportunity to become better acquainted with their leaders. Likewise, teachers have opportunity to understand their pupils much better as well as to meet their parents. This means much in the developing relationship which is carried on all year.

Developing Personnel

Because it was not mentioned first does not mean that we wish to minimize the teaching function of the school. Perhaps the great teaching opportunity of the vacation school comes as the teacher and pupils not only study lessons from books, but have time to reconstruct villages, erect houses, make costumes, write plays, and many other things which help to bring to life the ancient customs referred to in the Bible. One group began building the background of the nativity which was placed in front of the church at Christmas. This project not only gave them an understanding of Biblical times, but lasted six months in its interest.

Visual aids offer an excellent opportunity for teaching in the vacation school. With a projector and the many film-strips available, the school offers not only the opportunity to use these media for conveying

information to pupils but for training them in the operation of projectors, recording devices, cameras, and other equipment. Having the pupils learn how to operate this equipment is of valuable assistance all year long in the church. Last year, the chairman of our visual aids committee called together a number of intermediate boys during the vacation school and held a session on the use of the 16mm sound projector, the 35mm projector, the tape and wire recorders, and the public address system. Our church has had numerous occasions to use these boys during the year. Whenever a teacher in any department needs to have a motion picture or a film-strip shown in her class, one of these boys is ready to help with the project.

Since the vacation school is something of an unusual nature, newspaper editors are glad to receive reports of its activities. Here are good opportunities for advertising the church. A committee which will see that each day a write-up of some of the unusual human interest phases of the school is taken to the newspaper will likely have the item published. What better public relations could we secure than to have something about the church in the paper every day for a week or two weeks? There are many other areas of advertising which can be used effectively to keep the name of the church before the people of the community. Radio stations will make announcements of it on their news programs. Posters for store windows and leaflets distributed to the homes are further means of getting the school advertised.

A chance for churches to work together is afforded by the vacation school idea. Where there is a council of churches it is relatively easy to have a large school as a co-operative venture. Even where this is not possible, many teachers share their work in schools of several churches. Thus the churches of the community are able to call upon a group of workers from a larger circle of individuals than either one may contain in its membership.

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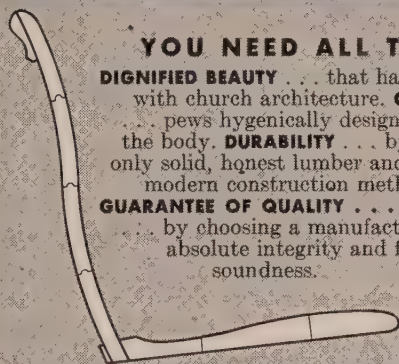
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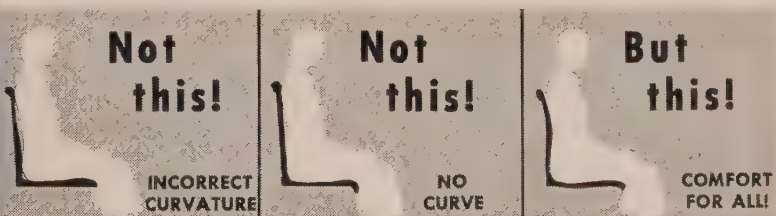
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have a chance to become better integrated into the work of the church through the school. Whereas on Sunday each department of the church school is more or less isolated in its work, the vacation school calls workers together in the staff meetings and other activities to create a spirit of unity within the church.

Handwork is an important part of the vacation school. One school promoted a project of making dolls' clothing which was used to dress up some old dolls. The girls made the dresses and the boys repainted the dolls. They were taken at the end of the school to a nearby orphanage where they were distributed. Another group made wastebaskets and

took them to the members of the Florida Christian Home. There is a wide variety of work which can be accomplished in the handwork classes. Work projects on the church lawn, repairing of furniture for classrooms, repainting of classroom walls, and other activities for the older pupils are important also. Through these activities appreciation for the church is taught.

Any project which offers so much in so short a time is surely worth the effort which it takes to make it possible. The learning done both by lessons and projects, the development of leaders, the community fellowship, the social activities and the altruistic service encouraged are all a part of the vacation school.

Modern Unit Added to Period Church

(From page 21)

by a short spire. The walls of this unit are constructed of New England granite. The new building has walls of brick of a color which blends with the stone. Note, however, that the corner of the new building at the left is stone face so that the brick wall is really a panel between two stone fronts. This helps to tie the two units of the building harmoniously.

This new unit is one hundred percent functional. By that we mean that it has been constructed for the needs of the church, rather than to comply with the requirements of some particular architectural style. It is a two-story structure. It is built around a large social hall which is a dining room extending to the full height of the building. Around this hall are arranged the various offices, classrooms, and parlors.

In addition to the social hall, the first floor houses the kitchen, parlor, nursery, crafts, girl and boy scouts, kindergarten, pastor's study, toilets, and several coat rooms. The balcony, or second floor, has space for the classrooms from primary through junior high classes and the devotional chapel.

The church parlor, known as the Garth Room, has large picture windows opening on the space between the two buildings. It is an ideal lounge appreciated by many groups.

Two other beauty spots are the meditation chapel directly above the pastor's study and the church nursery, both of which we have the privilege of showing in picture.

The social room not alone serves as a dining room and general assembly

room, but is also adaptable for dramatic productions. For overflow crowds partitions can be opened to permit corridor space to be used. The stage, shown in the picture, is removable. The ceiling over the stage area is "peppered" with hooks to permit the hanging of side and rear flats as desired. This feature is worthy of consideration by every church seeking to find a double or triple use for its fellowship hall. Spotlights in front of the proscenium are removable.

The new building measures 9900 square feet in area. It has two floors and a partial basement. The cost was \$276,000, including the equipment. Nine-foot ceilings are used on both floors. It provides for 350 church school registrants and dining space for 400. Cafeteria style of serving is used. The Garth Room is probably the most used room in the building. A kitchenette is provided even though it is close to the larger kitchen. One of the department rooms on the balcony has been named the "Youth Room," and youth activities center here. The nursery shown in the picture is not in use on Sundays alone but during the week as a community nursery.

In much of the interior the paint has been applied directly to the cement blocks. However, the walls around the fellowship hall are brick. The altar wall and the altar in the little chapel are of split limestone. Floors are cement with asphalt tile except in the Garth Room where Marquette is used.

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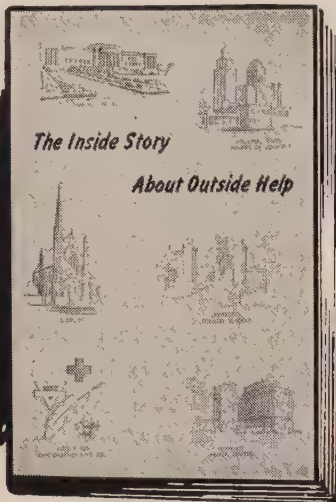
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Church Wins Notable Zoning Decision

Arthur L. H. Street

ALL church authorities engaged in controversy with municipal officials over right to a permit for the erection of a house of worship in a residential district will be interested in a decision rendered by the Florida Supreme Court, October 6, 1950, in the case of State v. City of Tampa, 48 So. 2d 78.

Jehovah's Witnesses owned two lots with 100 feet street frontage in a Tampa district zoned for single family residences, under an ordinance which did not expressly permit or forbid the erection of houses of worship. Permit to build a church was denied by the municipal authorities on the ground that the project did not comply with an ordinance requirement that all "places of assembly" have space for off-street parking, allowing one hundred square feet for every three persons.

A lower court dismissed a proceeding brought by the congregation in the name of the state to require the city officials to issue the permit, but the decision was set aside by the Supreme Court on appeal.

The Supreme Court decided, first, that the church had enough off-street parking space to accommodate 213 persons, whereas its maximum attendance was 182, of which number about one-fourth did not come in cars. Therefore, denial of the permit was unreasonable and arbitrary.

The court also decided that there was no such "showing that the ordinance had any relation to the public health, morals, safety or welfare" as would sustain the validity of the requirement for off-street parking space. But the court left undecided the question whether the ordinance was unconstitutional as applied to churches not having the off-street parking space required.

given, and, for the benefit of church lawyers who may have occasion to quote it in the trial of similar cases, we give the full text below:

Religious services are normally for brief periods two or three days in the week and this at hours when traffic is lightest—early in the morning, early in the evening and at 10:00 and 11:00 on Sundays. Many churches are like this one, in residential areas, where traffic is not heavy and where there are side streets and other facilities for parking. The church involved here is a small church which is shown to have ample off-street parking space for all ordinary purposes. It would rarely if ever require parking space on the street in front of the church. Even if rare occasions should require parking a few cars on the streets we cannot say that a traffic hazard would be created. This is certainly a case in which the balance of convenience rule as to range in judgment might be applied.

In our economy, churches, schools, playgrounds, and other community institutions occupy a very different status in the regulating aspect from purely business enterprises where people gather in companies. They have always been thought to be important assets of our cultural, social and moral needs and many of them are marked by "slow," "silent," "caution" or similar warnings. The public tends to recognize these warnings and when the zoning ordinance purports to enforce them in such a way as to impose an undue hardship on a church, they have usually been stricken down. Which is the more important to preserve and foster an attitude of respect or reverence for these institutions or throw

The Traffic Problem

The opinion of the Supreme Court is chiefly important, as a matter of general interest, on account of the answer given to a contention frequently made by those who object to the erection of houses of worship near their homes—that people congregating for religious purposes cause such congestion as to create a traffic hazard. The court's answer is probably the strongest in favor of churches that any judge has yet

ARTHUR L. H. STREET

Born in Ontario in 1877, Mr. Street is presently counsel to Leonard, Street, & Deinard, a Minneapolis law firm. He graduated from University of Kansas Law School, and has been an editor, a publisher, and a contributor to nationally circulated trade and professional journals.



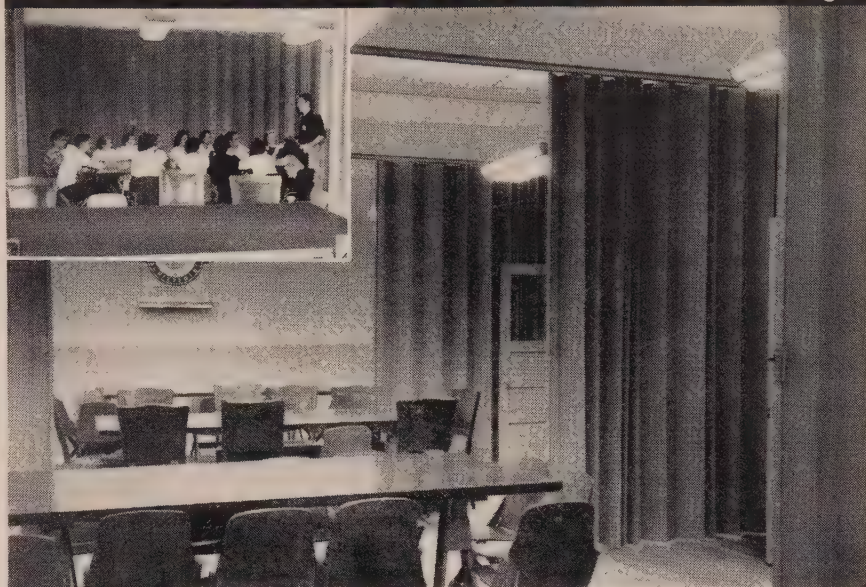
it to the discard in order that the careless and unthinking may rip through the streets ad lib with no thought for the safety of man or beast?

There is another reason, no doubt the primary one, why the church is not bound by some of the regulations imposed on other institutions. In American life the family is the foundation on which democratic institutions are reared. The church and the school are but auxiliaries to the family. The school, private, public and college is the offspring of the church. Different species of democracy have existed for more than 2,000 years, but democracy as we know it has never existed among the unchurched. A people unschooled about the sovereignty of God, the ten commandments and the ethics of Jesus, could never have evolved the Bill of Rights, the Declaration of Independence and the Constitution. There is not one solitary fundamental principle of our democratic policy that did not stem directly from the basic moral concepts as embodied in the Decalog and the ethics of Jesus.

No one knew this better than the Founding Fathers. Hence we say that when the church enters the picture different considerations actuate any and all spheres of regulation. When exposed to the illuminating power of common sense the regulation drawn in question has very little to support it. It is a matter of common knowledge that traffic hazards about the church are of unusually rare occurrence, much less rare than they are in the home or out on the highway. For every traffic injury on the highway about the church you can chalk up hundreds of them from slips in the bathroom. Perhaps the traffic department should require more non-skid mats on the floor. Drive through any municipality in this country between the Atlantic and the Pacific, about 11:00 A.M. and 7:00 P.M. on Sundays and 7:00 P.M. on Wednesdays and you will find hundreds of cars parked along the street adjacent to the churches, the owners attending religious services. To undertake the prohibition of this practice would be futile. There is no showing here that a different rule should govern appellant. Suffice it to say that we think it has made a showing of substantial compliance with the ordinance.

We therefore conclude that as to appellants the denial of the permit as requested was arbitrary and unreasonable.

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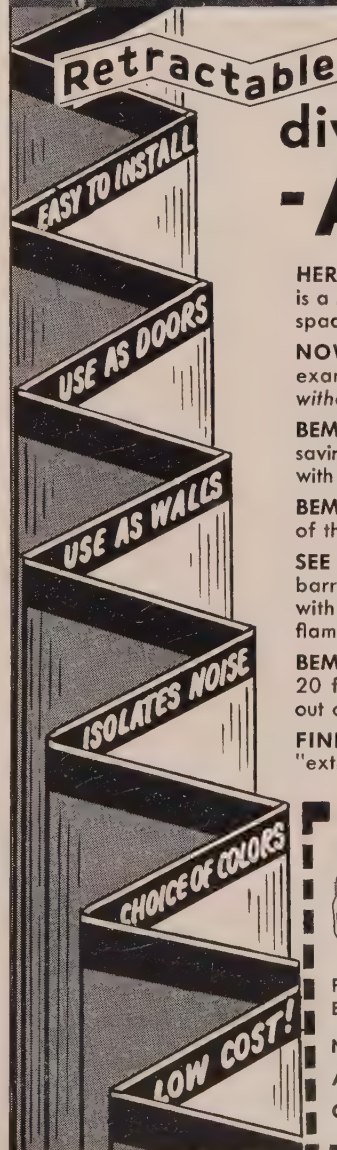
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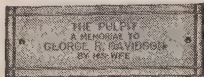
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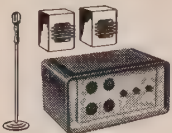
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Be Careful---

Your Prayers

May Be Answered!

A Sermon by William M. Hunter*

SCRIPTURE Lesson: Acts 3:1-16† Be careful—your prayers may be answered! Many of you may wonder at such a title for a sermon. Yet I assure you, I'm being neither facetious nor shocking, at least not intentionally so. On the other hand, many others of you who have had vital experiences with prayer may be able to preach this sermon as well as I—or much better.

I really mean it; be careful—your prayers may be answered.

There is no doubt that God answers prayer—even when he says, "No." But I am not thinking today particularly of negative answers to prayer. On the more positive side, what I am thinking about—and what I believe our scripture discusses—is where and when God answers prayer not merely differently from what we might have anticipated—but where the implications of his answer are most certainly different from what we might usually expect.

Let us look briefly to our scripture lesson for some pointers.

"Peter and John were going up into the temple courts for three-o'clock prayers." This was, so far as we can tell, simply a ritualistic observance, much as we would come to church for vespers, or evensong. There is no particular indication they had anything unusual on their minds other than a joyful, yet rou-

tine attempt to worship God, to sing his praises. Their prayer, then, insofar as their immediately ascertainable intent is concerned, was one of praise and adoration.

"A man . . . lame from birth, was being carried by." He was a beggar. His prayer, day in, day out, was, "Give me something." To him, "something" probably meant food, clothing, or money to secure these basic essentials. He apparently wasn't quite sure just exactly what he wanted, or needed, for his prayer was for "something," a vague, indefinite sort of prayer, to say the least.

What a contrast in spiritual maturity and outlook these two prayers offer! And what a contrast in the answers given!

The prayer of Peter and John—expressed at that point only in their intentions, because they hadn't yet gotten to the temple courts when this happened, was answered by a call to help by a beggar. It's as if God said to them, "So—you're coming to praise me, are you? How about showing your love to me by doing something for this poor devil I'm putting in your pathway?"

And, again, the prayer of the beggar, asking for a vague, indefinite "something," was answered by the ability to walk, which was granted him in the name of Jesus Christ of Nazareth. He got "something" all right! And with it, he got the responsibility of earning his living by other means than by begging!

But God wasn't yet done with Peter and John, either. There was

*Minister, The First Presbyterian Church, Robinson, Illinois.

†For this reading, I used *The Twentieth Century New Testament* published by Fleming H. Revell, and I have quoted from this translation fairly consistently throughout the sermon.

yet another answer to their implicit prayer. They were given the inspiration, the power, to preach to the people even though (as occurs later in the chapter we're using as our background) they are to spend the night in jail for their efforts. I can personally understand this latter answer—for never yet have I been able to help anyone through pastoral counselling, but it has led to a whole chain of people coming to me with their problems.

It seems to me that this particular scripture passage teaches us three things about prayer itself:

1. We are faced with the responsibility of living a life of prayer and praise.
2. As a rule, God's answers to our prayers are much more creative than our prayers themselves are.
3. If we continue in the adventure of a life of prayer, we will some day find ourselves face to face with a cross.

A Life of Prayer and Praise

We are faced with the responsibility of living a life of prayer and praise. No, I don't mean by this that we should pray. I do mean that our lives should and must be lived by prayer and praise. Though what we consider "formal prayer" is certainly included, we are thinking of something much more than that. Peter and John were about to engage in formal prayer—"three-o'clock prayers"—vespers, if you will—but God spoke to them in a decidedly informal manner. What is more, God spoke to them through still another prayer. He revealed his will for them in the outcry of an importunate beggar, asking for an indefinite "something."

Are we not, every time we enter the house of prayer, being beset by importunate beggars, asking for "something?" Are not our missionaries asking us to help them make the lame to walk, the blind to see, the ignorant to learn, in the name of Jesus Christ of Nazareth? Or, closer to home, are we not, every time we enter the house of prayer, being beset by other importunate beggars,

asking for "something?" And are not these, sometimes, the youth and aged in our communities who require the outreach, the Christian nurture of that part of the body of Christ we call the Church?

One day, when I was Protestant chaplain in a cancer hospital, I prayed silently as I entered a room of a patient on the critical list. "Dear God, help me minister to this person's need." Perhaps it was one of those perfunctory prayers. Perhaps it was—in fact, I admit it was—one of those little "spur-of-the-moment" liturgies I had come to use as I made

my rounds. The patient looked at me, her eyes tortured with pain, "If you're a man of God, tell me—why doesn't God let me die?"

What an answer that was to my formal prayer on entering a sick room!

The strange thing about it was that God gave me something to say—something I'm convinced to this day I didn't have sense enough to think up by myself. I told that patient I didn't know why God hadn't let her die; there were some things he didn't reveal to me. I told her that I believed he had not let her die



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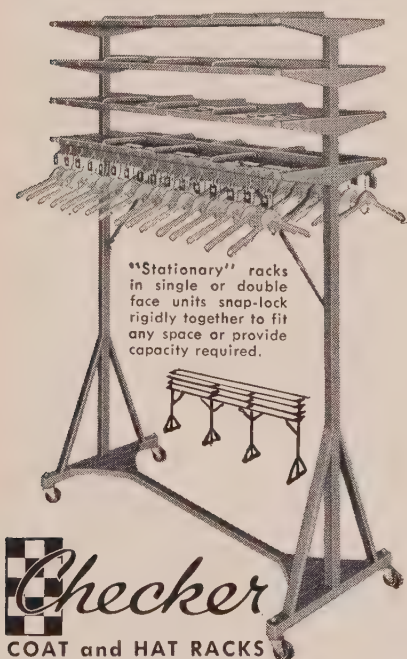
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because she still had something to do for him in this life.

"Do you really believe that?" she asked me, her eyes burning with pain and hope. Then, wistfully, "But what could I do? I'm so sick there is no hope whatsoever for me." I knew she spoke the truth, and yet I felt that prodding from God that I should speak further.

"Yes, I see what you mean. But I still believe God will find a way to use you." And then I told her of several people I had known who had found a way to testify to the power of faith in the utmost extremity. As I left her room, she was praying over and over again, "O God, make what he says true!"

The next day, I discovered, her doctor had asked her permission to conduct some radically new experiments on her with radioactive elements injected into the cancerous tissues. They failed to save her life. But, before she died, another woman came to that hospital, with the same diagnosis, only not so far advanced. They treated her with what they had learned from their failures with my desperate friend. The second woman went home with an "arrested" case. God mercifully let my friend know of this before she died. When she did die, she acknowledged, "God, what he said was true after all, wasn't it? Thank you, thank you, God."

My original prayer—perhaps even my chaplaincy visitations—had a certain perfunctory "formalism" about them. I was trying to do a job so utterly beyond me! And yet, God answered that prayer for me much as he answered the prayers of Peter and John—by sending an importunate beggar asking for "something."

I said a little while ago that our scripture teaches us "we are faced with the responsibility of living a life of prayer and praise."

Actually, whether we realize it or not, our very lives are our prayers. How good, how effective the prayer, depends very much upon the goodness or effectiveness of the life. For instance, the man living in faith always finds more justification for that faith, does he not? And yet, con-

versely, the person living the life of no-faith always seems to find plenty of justification for his cynicism.

To use the language symbolism of Elizabeth Barrett Browning, many of us see God in every flaming bush; many others of us are merely black-berry pickers.

Let's think of it another way. The man who is in love always finds occasion to express his love, does he not? He always seeks occasions to show his love. Are not most of the cynics about love on the human level, either confirmed bachelors or those whose marriages are broken because not founded on a wholesome love?

Yes, our very lives are our prayers, at times. What we want most in life, all too often for our own good it would seem, we usually manage to have, though not always do we find it as appealing on the finding as we had thought it would be. We grub, we scrimp, we save, to put money away for an old age, and find we are bed-ridden invalids for having failed to live right in the first place. So often, when I was in the hospital as chaplain, people asked me, "What sin did I commit to bring this terrible punishment upon me?" when, in reality, it wasn't perhaps the type of sins they imagined. How can one, when a person is dying of cancer, tell him, "Your sin was that of gluttony?" Or, again, "Your sin was in working too hard for things that just aren't worth the effort."

Yet this works positively as well. The more one trusts God, the more one lives the prayer-life of faith, the more one loves in Christ's name, not only does he find his life enriched, but he finds himself a blessing to others. Many a time in the hospital I found myself utterly beyond my depth in the questions patients would ask me, as with the woman who had prayed to die. However, I have never known it to fail that God "comes to my rescue" in such an event, putting words in my mouth, words utterly beyond my native intellectual capacity and my educational training. I've had a peculiar psychic-spiritual sensation as though I were sitting in a chair looking on,

while someone had taken over my actual body and was using it as a mouthpiece through which to utter sublime communications. If this seems utterly fantastic to you, it does to me, also! And yet it has worked out like that, time and time again. Perhaps that is how the prophets of old felt when they thundered forth their "Thus saith the Lord."

God's Answers Are Creative

God's answers to our prayers are much more creative than our prayers themselves.

Many church bulletins in this country contain this statement: "Enter to worship; go forth to serve." I've even seen that quotation framed over the entrance to the church sanctuary. It certainly expresses a truth we all need to bear in mind. Peter, John, and the cripple learned it.

When Peter and John prayed—or were about to pray—their formal prayer, they found it necessary to

use their devotion creatively, in healing the lame man. As we have seen, formal prayers are good—but this time God went them one better, and gave them a tremendously creative answer.

Again, the lame man, praying or asking for a vague "something," ended up not only with the opportunity to earn his own living—but also with the challenge to praise and worship God himself—which he did, of course!

Alcoholics Anonymous have really borrowed this principle. They will tell you, and rightly so, I believe, that you are never really cured, your prayers fully answered, until you have helped cure another. I have found this works with almost any type of mental-spiritual illness. You have never really helped a person to real sanity until he becomes supremely concerned to help others out of the slough of despondency.

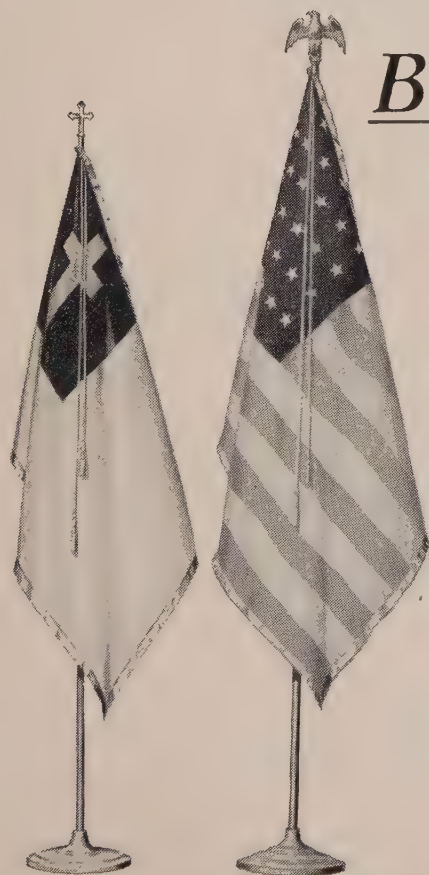
Did not the children of Israel, praying in bondage for a redeemer, a messiah, seek one type of leader? But did not God give them, not a

dictator, but Jesus Christ, the humble Nazarene? Always, God's answers to our prayers are much more creative than our prayers themselves.

Further, our sometimes-lesser prayers receive a more magnificent answer than we could possibly have anticipated. Certainly the lame man, asking for "something," got more than he could possibly have dared hope for! That is why, sometimes, the very answers God gives us to our prayers may become, themselves, problems and causes for additional prayer.

We see this humorously and cynically portrayed in the character of Eliza Doolittle's father in Shaw's *Pygmalion*. How her father cursed the day he received some money and thereby fell into "middle-class respectability." He, for one, wasn't quite ready for the consequences of his desires.

God keeps leading us on, it seems, with ever more and more magnificent prayers, prodding us to a greatness utterly beyond what we would



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think we had. He gives us health—to use in his service. He saves us not only from our sins but for his purposes. Each sermon preached that proves to be helpful is a terrible, nagging goad to do the next one better. I find my biggest problems in the ministry are not the failures and criticisms I receive, but the good, God has been able to accomplish through me. Always, it seems, just when one feels most burned out, most depleted, there comes another demand, and with it the strength to carry on.

Yes, not only must we live lives of prayer, but God's answers to our prayers are truly much more creative than even our prayers themselves.

Finally We Face A Cross

But our scripture lesson also reminds us that if we continue into this adventure in prayer, we will sometime find ourselves face to face with a cross.

As we just saw, God leads us on and on and on. Peter and John had,

of course, progressed further than the lame man. They found in their answer to prayer a challenge to testify to Christ, even if it meant immediate imprisonment and, later, virtual martyrdom.

But it wasn't only Peter and John—the lame man, too, faced the same challenge to go on. He found himself testifying to the power of Christ in his life. And while we do not learn what ultimately happened to him, it is not too hard to imagine what could have been his fate in those times when it was dangerous to be a Christian. It might even be that the zealous Saul of Tarsus was seeking him out on that fateful journey to Damascus.

It isn't only the life of faith that may lead us to a cross. Just a few days ago I saw a motion picture, *The Garden of Evil*. It is the story of four men who accompany a woman through Apache Indian country to rescue a gold miner who is trapped in a mine. On their wearisome journey back to the safety of the coast, the Indians are sniping at

the party at every turn as they leave the land called the garden of evil, a land which had been ravished first by the conquistadores, later by an earthquake and volcanic eruption.

The crippled man, knowing he is holding up the rest of the party, gets on his horse and rides madly off. He is found, his feet tethered to a stone cross at an abandoned wayside shrine, his body full of arrows. The big, strong, silent hero mutters, "Everyone has his cross, I guess; this was his."

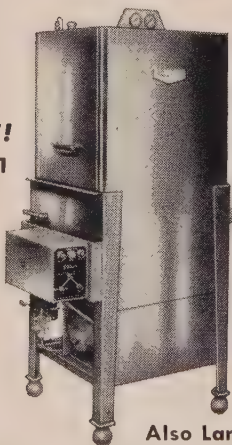
But earlier in the picture, it develops, this mining engineer had been goaded on to seek gold by his ambitious wife. Their prayer—as exemplified in their lives—had been to find gold, to get all the things she had wanted.

"Yes, I wanted gold!" she exclaimed. "But I never wanted it to come to this," meaning her crippled-for-life husband. She had her gold; her prayer was answered. But she had, also, her husband's tragic death even, the cross.

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tween their cross and the cross of the faithful is that it is a welcome thing to the believer. The true believer would never say, "But I never wanted it to come to this." Instead, he feels truly sanctified and holy when he faces his cross, for he knows there is one who went before him to that cross, and who conquered its terror and its shame.

I have seen people in the hospital who faced suffering and death with the most abysmal fear and dread. "What have I done to deserve this?" they would wail. "Why must I bear this cross?" they would moan.

And I have seen others, equally sick, equally pained, who would cry out triumphantly and happily, "I know that my redeemer lives!" I've seen good men become great; mediocre people become good—all by the supreme catalyst of the cross.

What made the difference?

Both types of people were, whether they realized it or not, living a life of prayer—of good or of evil, only God can judge. All we can tell is that each life ended in a cross.

For some it was a sign of despair and of grief. For others it was a sign of triumph and of victory.

Yes, be careful—your prayers may be answered! Do you really mean it, for instance, when you pray, "Thy kingdom come, Thy will be done, on earth as it is in heaven?" Do you really want that kingdom, that will, done? That is, for us at least, a liturgy, a formal prayer, that prayer our Lord taught us to pray. But are we really desirous of having our prayer answered? How can anyone pray, "Thy kingdom come," and say he doesn't believe in missionary giving? How can anyone pray, "Thy will be done," and refuse to serve Christ and his Church where needed?

Be careful—your prayers may be answered! God may answer your prayers—and then where will you be?

One Sunday evening I went to the hospital to conduct a service for the patients, while I was chaplain. I was playing some quiet music on the piano as the patients gathered.

When I turned around there were just four patients in that room. One of them spoke:

"Preacher, before you begin the service, we'd like to ask you a question. While you were playing we talked quietly among ourselves. We discovered every one of us had entered the hospital with no hope held out to us whatsoever that we could possibly leave alive. And yet," he continued, "we discover all four of us are leaving for home Monday or Tuesday, all of us as cured as you can be with cancer. We feel we are living on borrowed time. We feel God has given us this added life-span for some purpose. Now here is my question," he said. "What can we do about it?"

Yes, they had been saved. Their prayers had been answered. But, through their catalyst of suffering, of their cross perhaps, they had learned that they were saved for something. They were living to glorify God.

Be careful, my friends—your prayers are being answered!



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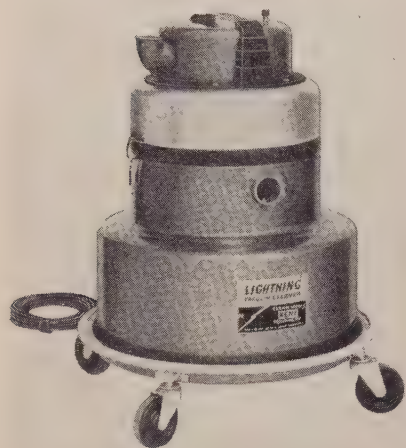
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NEW PRODUCTS for CHURCHES

Use the card on page 51 to obtain further information about New Products items.

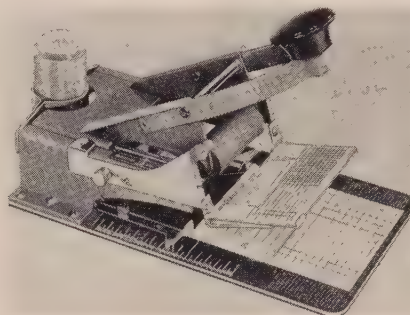
DEFERRED PAYMENT PLAN ON SOUND EQUIPMENT

Churches can now purchase 16 mm. sound projectors and tape recorders on Bell & Howell's deferred payment plan. Equipment is delivered upon a down payment of 10 per cent, with the balance paid in ten monthly installments over a period of twelve months. This service is available through Bell & Howell Special Representatives, No. 4563.



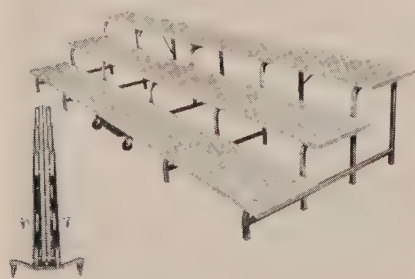
VACUUM CLEANER

A new commercial cleaner—the Kent Lightning Vacuum Cleaner for medium capacity commercial cleaning—is announced by the Kent Company. It is designed to meet cleaning needs which do not require or justify heavy, higher cost industrial cleaning equipment. It has the power to handle heavy cleaning tasks, but its 21-pound aluminum construction give easy portability. Price includes all attachments for dry vacuuming. It is designed for wet or dry pick-up, with a wet pick-up capacity of seven gallons. No. 4561.



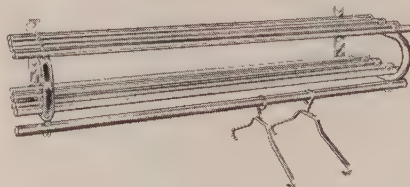
ADDRESSING MACHINE

The Model 60 Master Addresser is a new type machine announced by Master Addresser Company. Operating similar to a spirit duplicator, this model, however, is designed to sit at the worker's desk, taking only 7" x 13" of desk space. Another feature is that the paper master, prepared on the office typewriter, can be attached to almost any related record, correspondence, card files, letter files, etc. The actual addressing requires only about three seconds. No. 4564.



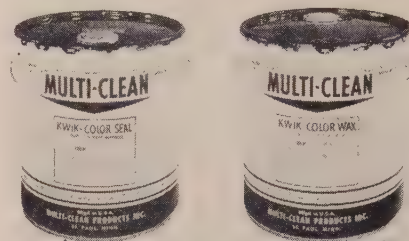
FOLD-A-WAY CHORAL RISER

A new portable folding choral riser announced by the Haldeman-Homme Manufacturing Company enables the church to convert any room into a choir rehearsal or recital hall in minutes. When open, the three levels plus one row on the floor will accommodate up to forty persons. Twelve feet long when open, it folds in fifteen seconds to only one foot. Rubber-tired casters make it readily portable. Several units can be combined to meet the needs of large choirs. No. 4562.



COAT, HAT & PACKAGE RACK

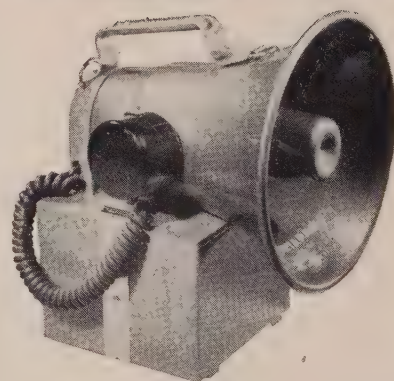
A double shelf coat, hat, and package rack is announced by Millberg Company. The shelves are made of four bars which keep dust collection at a minimum. A one-inch bar is for coat hangers. The unit is fifty-four inches long and weighs twenty-four pounds. The entire rack is chromium plated to provide long lasting durability. No. 4565.



CONCRETE FINISHES

Kwik-Color Seal and Kwik-Color Wax, two new products announced by Multi-Clean Products, Inc., are designed to eliminate dusting, make cleaning easier, as well as beautify the floor. After cleaning and etching the floor, Kwik-Color Seal is applied. It dries hard to the touch in about twenty minutes. It develops excellent water resistance in about fourteen to twenty days, and during this period should be protected with an application of Kwik-Color Wax, a high-grade waterproof emulsion wax. Both are available in tile red or light gray permanent colors. No. 4566.

PORTAPAGE



PORTABLE LOUDSPEAKER

A new portable loudspeaker, Portapage, is announced by Sound-Craft Systems. It is designed for general church function, missionary services, camps, or other places where voice amplification is needed but electricity is not available. Weighing ten pounds and operated from dry cell batteries, it can be carried from a shoulder strap or by a handle, placed on the ground or on a table, or attached to a vehicle. No. 4567.

(Turn to page 53)

Pre-Fabs Come of Age

(From page 8)

site as a complete "package," and there erected. Perhaps rapid construction and low cost are the features which first catch the attention. However, this type of construction is just coming into its own in church building, and is beginning to develop its own aesthetic sense of beauty and reverence.

In the 1955 issues of *Church Management* for April and August we carried two articles on particular examples of this type of construction. The response has been so great that we are publishing this article and scheduling others for future publication.

Illustrated on page eight are the interior, exterior, and floor plans of one of fifteen basic designs by this manufacturer. This building was set up in only 570 man hours, and was put on display at the National Association of Home Builders convention in Chicago in January. The L shaped structure provides over 2000 square feet of floor space at a cost of less than \$29,000, exclusive of furnishings and religious symbols. The nave seats 102, and additional seating space for seventy-eight persons at the rear of the nave is available for the worship service if needed. Also provided are rooms for an office, two washrooms, narthex, and a coat room.

The floor plans and architect's renderings on page nine illustrate four others of the fifteen basic designs. Each of the basic plans can be modified to meet individual requirements, or the church can be built to architectural specifications. The plan at the top of the page provides a small chapel with two multi-purpose rooms. It is designed so that it can be converted to a parsonage at a later date. The second from the top gives nearly all the space to the worship unit which will seat 150 persons. The third from the top provides eight classrooms, a kitchen, a recreation room, and a worship unit which will seat ninety persons, with additional seating space available by opening the folding doors into the recreation room. The fourth plan provides complete dormitory or convent facilities. Included are seventeen bedrooms, a chapel, dining room, kitchen and laundry, office and reception rooms, study room, and bath rooms.

These buildings, designed by architect William M. Cooley, range in price from \$15,000 to \$35,000. Average price per square foot is \$10 to \$12. Construction cost does not include foundation, plumbing, heating, and electrical wiring and fixtures which must be supplied locally. A number of optional items, not included in the

standard package, are available from the manufacturer.

Where speed of erection is vital, the church can be completed in as few as four days. Recently a congregation in Huntsville, Texas received its package on a Wednesday. Foundation and basic plumbing was already in place. The entire structure was under roof and rough-finished in time for services that Sunday.

Architectural Features

The basic module is a four foot panel manufactured by the "stressed skin" principle used in aircraft. First a skin for the panel is made from water-proof glued exterior plywood, the strongest and the best grade. Next, top quality lumber is used for the internal framework of the panel, and for the other framing members of the church. Then, a sheet of plywood is bonded to each side of the framing structure with phenolic resin glue, under intense heat and pressure. The result is a panel so strong that supported at each end it will carry a 5000 pound load with only a slight deflection.

Panels exposed to the weather are permanently fused with a tough plastic coating on the face of the plywood. Two-inch thick spun glass batts are installed in the wall panels at the factory, providing an insulation equivalent to approximately thirty inches of solid masonry. Ceiling panels are field insulated with mineral wool batts. If it is desired to have wall shingles or exterior siding, the plastic coating mentioned above can be left off.

Interior two-inch partition panels are of box girder design based on the stressed skin construction similar to the exterior panel, except that insulation is not used and vertical framing members do not extend beyond the plywood. Both surfaces of these panels are exterior grade waterproof plywood, finished as the exterior panels. Non-load bearing closet and partition panels are one-half inch plywood with studs spaced not more than twenty-four inches apart. The interior panels are random-width scored and are finished in natural mellotone.

Ceiling panels are wood frame construction covered with quarter-inch exterior grade waterproof plywood. Ceiling plywood receives a factory finish of rough textured flat synthetic paint. An alternate ceiling of gypsum board may be supplied, which receives a field finish consisting of one coat of water-proof base paint, flat synthetic, and one coat of pigmented fleck to produce a two color effect.

Ceiling panels are both nailed and glued together to provide added strength. Ceiling joints are two inches by four inches on approximately six-

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teen-inch centers, with two joints at each four-foot panel joint. Panel joints are bolted together with carriage bolts to provide added strength. Roof truss assemblies are installed on maximum four-foot centers at panel joints, forming a rigid roof construction.

Roof panels are frame construction of two-inch by four-inch framing lumber on approximately sixteen-inch centers covered with three-eighths-inch sheathing grade plywood, except that the first two feet from the eave end is covered with exterior grade waterproof plywood.

Erection

The buildings are designed to be erected on a conventional floor of concrete, a wood floor over a crawl space, or over a basement. Exterior walls are anchored with drive screws to a treated wood anchor strip set into the concrete slab, or to conventional wood framing in the case of a wood floor.

Exterior wall panels, ceiling and

roof panels are tied together with steel connectors and carriage bolts. Roof panels and ceiling panels are trussed a maximum of every four feet throughout the length of the construction.

Roof trusses are connected with steel connectors and a steel hanger extending from the approximate midpoint of the roof to the approximate midpoint of the ceiling. Roof purlins are field installed at the midpoint of the roof, the full length of the structure on each side of the ridge. The roof itself is installed in a conventional manner using thick butt shingles.

Doors are factory-installed in panels, with hardware attached. Steel casement windows with matching screens are a part of the package.

Electrical installation is simplified because interior and exterior wall panels are made with factory-installed fish wires for drawing electrical wires through at desired locations.

For further information on these churches, write *Church Management*.

Denominational Differences and the Chancel

(From page 11)

designs are illustrated in floor plan and photograph of the finished chancel on these pages and on the cover. They are: Lynnfield Street Baptist Church, Lynn, Massachusetts; Clifton Lutheran Church, Marblehead, Massachusetts; and First Methodist Church, Wakefield Massachusetts.

The Baptist church was seeking a chancel which expressed an atmosphere of worship, giving significant position to the communion table, while at the same time preserving the tradition of the center pulpit as far as the preaching service was concerned. This was accomplished by developing an off-center aisle which culminated at the communion table and the open baptistery. In this particular case, the dorsal or reredos was eliminated from the baptistery. The openness was to convey to the members of the congregation a sense of welcomeness during the important service of baptism.

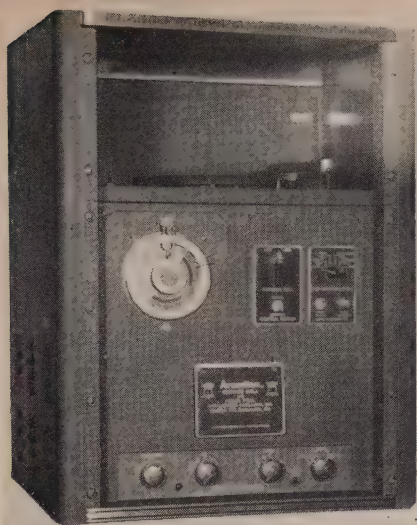
The off-center aisle made it possible to develop on the wide side of the nave a central pulpit and rostrum type choir arrangement, thus preserving these important traditions of this denomination. On the average Sunday the minister preaches from a position directly in front and to the center of the majority of the congregation.

The Lutheran church required a chancel design which took into account the liturgical requirements of the Lu-

theran worship service. The result is a divided chancel with the accent on the sanctuary and altar. A continuous communion rail or altar rail separates the sanctuary from the rest of the chancel. Pulpit and lectern are placed on opposite sides of the chancel, and credence tables are placed inside the altar railing. Surmounting the altar itself, is a high unadorned cross, the accents of which are marked by four leaded glass windows containing the symbols of Matthew, Mark, Luke, and John.

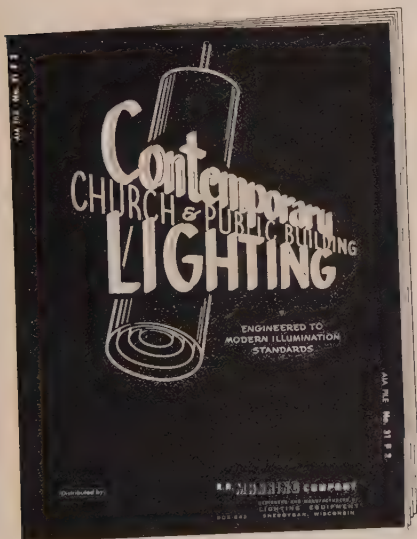
The third plan shown is for a Methodist church. Notice that the communion rail extends out into the nave. The choir is placed on either side with the console behind the choir and in a slight recess to permit more adequate direction of the choir without distracting the congregation. The communion table is placed on an elevated step, directly in front of a wide clear glass window on which is superimposed a wooden cross. The chancel is created so that during the service the drape over the window is closed, thus eliminating any glare and creating an intimacy within the chancel itself. Following the service, the drape is opened, and by means of indirect lighting the communion table is highlighted and becomes a feature display reminder for the passerby during the week.

These three approaches indicate one architect's attempt to recognize the importance of denominational traditions in the planning of the chancel. It is as fitting that these traditions be reflected in church architecture as it is that they should be reflected in the church's theology.



SERVICE BELL AND HOUR TOLL

Designed for the small church is this "Arcadian" service bell and hour toll announced by Schulmerich Carillons, Inc. A completely automatic single bell instrument, the "Arcadian" produces a precision tuned bell tone from a genuine bronze bell metal struck by a metal hammer. The time clock can be set to sound the bell either as an hour toll or as a call to service at any hour. Speed and duration of the toll can be controlled. A manual record player for tower broadcasts is included. Microphone for broadcasting is available. Control unit may be used as basic amplifier for a sound system through the addition of accessories. No. 4568.



CHURCH LIGHTING CATALOG

A new catalog on church and public building lighting has been released by R. A. Manning Company. Featured are the various designs of the new Sight-saver line, exclusively adapted to modern building concepts. Models are shown in full color photographs with detailed drawings which indicate specifications and engineering details. Available without charge. No. 4569.

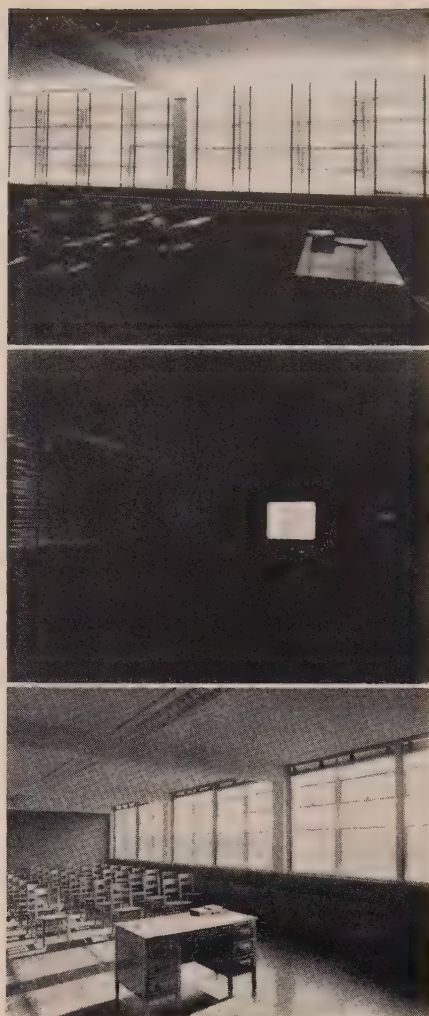
LIFE FILMSTRIPS

Life Magazine announces that the series of chapters on The World's Great Religions is now being produced in filmstrip form. These color filmstrips, averaging sixty-five to seventy frames each, attempt to present the basic philosophy of each religion rather than the details of its dogma. The illustrations are those which appeared in the magazine, the captions are adapted from those appearing in the magazine. Filmstrips on Hinduism, Buddhism, Confucianism and Taoism, and Islam are now available. The one on Judaism will be ready sometime in April, and the one on Christianity, taken from the special issue last Christmas, will be ready in May. Several other filmstrips from *Life* are available and are of interest to churches. A brochure and order form for all of them are available at no charge. No. 45610.



NON-TIPPING JUVENILE CHAIR

In the broad-span leg design of this juvenile non-folding chair, the Great Lakes Seating Company has practically eliminated tipping. A 200-pound man can stand on the edge of the chair without upsetting it. The hardwood maple chairs feature a triple-strength glue-and-screw joint which is stronger than wood itself. Chairs have form-fitting seats, come in two styles and three sizes, with natural lacquer finishes. There are also juvenile tables available which match the chairs. A four page illustrated folder describing both chairs and tables is available at no charge. No. 45611.



"BLACKOUT" VENETIAN BLINDS

The Flexalum Twi-Nighter will keep out six times more daylight than conventional blinds claims the manufacturer, Hunter Douglas Corporation. A special audio-visual model is available to darken the room for the showing of films. Above are three illustrations from the same classroom. At top is an ordinary venetian blind closed. Center is the Hunter Audio-Visual blind closed. Bottom is the Hunter Audio-Visual blind open. The mar-proof slats will not break, dent, chip, crack, or peel, even when hit with a hammer. Plastic tapes clean easily by wiping. Nylon cords are said to wear thirty-seven times longer than cotton cords. No. 45612.

DON'T FORGET YOUR NAME AND ADDRESS

When using the cards on page 51 to request additional New Product or Advertiser information, be sure and give us your name and address. Many requests each month are not filled because the writers do not tell us who and where they are.

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Enamel Returns to the Church (From page 13)



The enamel panels were fired in a box type furnace at 1500° Fahrenheit. Each panel received approximately ten separate firings at three minutes each before completed.

and becomes amazingly alive. This luminous color in enamel work far surpasses that of ordinary painting, and in this respect it has the same aesthetic qualities as those works of metals, glass, and crystal.

Another early type of icon metals was the *cloisonne* type, which dates from the eleventh century. These designs used thin flat wire for enclosures which kept the enamels from running together.

Another type known as the *champleve* style used heavy bronze as a base. The designs were gouged out in the metal and the enamels were then poured into the cavities.

The Byzantine enamel idea spread to other countries. In the eleventh century the technique was employed in Transcaucasia, Kieve, Italy, the Rhineland, Georgia, Venice, and Russia.

Modern Use of Enamel

Mr. and Mrs. Winter have recently completed the installation of nine panels of vitreous enamel on steel in the Bethany Evangelical Lutheran Church of Ashtabula, Ohio, of which David Haltunem is the pastor.

These panels, upon which Christ and the twelve apostles were designed in luminous vitreous enamel colors and fired onto a base of sixteen-gauge sheet iron, are the largest ecclesiastical enamels ever produced. Measuring fifty-four inches high, the series of

nine panels measures more than eighteen feet in length. In designing them, Mrs. Winter used a unique plan of dynamic symmetry, so that the eye of the observer would follow the horizontal and diagonal lines through all sections of the decoration.

The panels have been installed in groups of three over the front doors of the church. While they are out-of-doors, they have protection overhead by a columned portico.

Using a full range of vibrant Ferro oxides, the warm colors are used in the costumes and figures while the cool blues and browns are placed in the background. Techniques developed and used by Winter over the years were employed, such as sgraffito (line drawing), inlay, liquid gold and platinum, gold leaf, painter's effects, craquelé, and template.

Each panel received approximately ten firings, and the great feat was to fire these colors (some oxides are inclined to burn out with too many firings) several times without losing their richness, depth, and full color qualities. Using this sgraffito and dynamic symmetry technique, the general effect of the panels is that they resemble modern stained glass windows.

Mrs. Winter devoted months to study and research regarding the disciples, their characters, facial expressions, costumes, and other trappings, so they would be historically and technically correct. Her ability as a drafts-



Mrs. Winter corrects tonal values on the face of Christ.

man and ceramic artist enabled her to design this religious art with great sensitivity and feeling.

Into this work Mr. Winter has put his twenty-five years of experience in enamel. As a result he has probably completed the largest enamel-on-steel murals ever produced. We feel that they may establish a precedent which will interest many other churches in using this ancient art of design and symbolism.



Illustration, Courtesy, Metal Lath Manufacturer's Association

SAINT CONSTANTINE HELLENIC ORTHODOX CHURCH

Chicago, Illinois

There is something of the touch of the Old World in this design, but its construction is very modern. The ceiling domes, saucers and pendentives are constructed of metal lath and plaster.

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STOP Wasting Building Funds

(From page 14)

percent of the value of the first building can be saved. This will save the first slightly higher cost many times over. If we take into consideration that through the years building costs steadily rise, your initial investment in a small church building will have risen in value enough to offset the value of the small amount of construction that must be lost in the enlargement. The first cost will be a little higher, but it will be the most profitable investment that your church could possibly make.

There is another consideration that should be taken into account, and that is memorials. Memorials help tremendously in financing most new church buildings. The type of development which I propose, and which I will describe in detail later on, will have a permanent chancel and choir. The altar, the choir stalls, the pulpit and lectern, the font, and the chancel windows will all make fine permanent memorials. They should of course, be suitable for a church of the size we contemplate for the future. If you build a temporary small church, which everyone knows will be wrecked in a few years, there is no incentive to give a memorial.

How is it possible to build a small church that will grow with its congregation? The first step is to plan a permanent chancel with a choir of at least thirty-four. This should be large enough for a future church building of four hundred seats. If it is expected that the future church building will exceed four hundred seats, then a somewhat larger choir should be provided for. At the same time, provision should be made for an adequate pastor's study, church office, choir room, and altar guild room. All these rooms and the chancel will be larger than a small church would ordinarily have, but with the future development in mind they are very important. This is especially true of the pastor's study. I have seen many pastors, whose work was handicapped for years by not having a private study. No business man would tolerate the conditions under which so many pastors are forced to work. It is the congregation and the work of Christ that suffers most by such shortsighted economy.

The next step is to decide upon the number of seats required in the nave. It is usually best to have as few as possible. By having a small number of seats your church will be full every Sunday in the year. A full church is a growing church, even though small. At Easter time, and at Christmas, it may be necessary to hold two services.

But that is far better than having empty seats throughout the year. Also few seats to start with will mean lower first cost. The saving may be enough to offset the small added cost of the fine chancel and church offices.

Consider the cost of seats used only on Christmas and Easter. The cost of each seating, including its share of added building cost will be \$200 or more. Interest on \$200 at five percent is ten dollars per year. Assume that two dollars is collected on Christmas and the same on Easter. Total income from these unused seats is four dollars per year. The church will have paid the difference, namely six dollars. Too many seats are a drain on any church. Provide only seats that will be filled at least half the time. To start with, a nave three bays long to seat 182 should be adequate.

All this work should be of permanent nature except the nave walls between the permanent nave piers, which should be temporary. The front of the church should also be temporary. The building as a whole can be designed that there will be no indication that expansion is contemplated. It will be much better than the average small church building because of its fine chancel, choir and church offices. These advantages should contribute to the growth of the congregation.

When the time comes to increase the seating, all that will be needed, is to increase the length of the nave two or three bays, and build a permanent front and narthex. If two bays are added, the seating would become about 345, including the choir. If three bays were added the seating will be increased to a total of 426. The only existing construction that would be lost would be the temporary front of the old building.

If, in the future, it becomes necessary to enlarge still further, all that has to be done, is to add wide side aisles on each side of the nave. This will increase the seating to about 530, or 638 depending on whether the nave is five or six bays long.

To me, this kind of orderly development makes sense. It would certainly save a great amount of money throughout the years. Why, then has not such a plan been generally used? That is what I have often asked myself. I think I know the answer. It is probably because pastors and building committees do not know that such a plan is possible.

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 Permit me the spiritual pleasure
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 way in the night,
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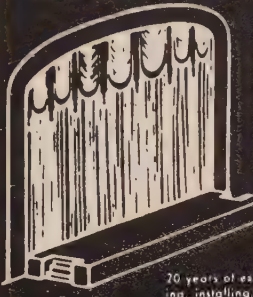
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What's Goin' On Here?

(From page 7)

of which he had listened to the late Ernest Freemont Tittle preach. Afterward, in describing his experience he said, "There was a very great deal of the thing he said with which I thought I disagreed, and that was what made me uneasy. The preacher made me believe I was listening to God, and I had the fear that if I disagreed with the preacher I would be disagreeing with the Almighty, and that would be dreadful."

In the last analysis it is this quality which gives a sermon whatever authority it may have. The preacher may quote the church fathers, or he may regurgitate the contents of some scholarly work on theology, but if he does not leave the impression that he is speaking for God it is not a real sermon.

As a second, and very important element, the preacher must never allow himself to forget that the sermon is preached for the benefit of the people, and not for the gratification of the preacher himself. The caretaker of a rather starchy church once said, "We've got a good preacher, I guess, but he is always answering a lot of questions I never heard anybody ask." If the preacher is speaking for God he will speak to the people.

Had the intruder in the sanctuary been strictly sober, and had he been a thoughtful man, he could not have asked a more searching question of the preacher than when he said, "What's goin' on here?"

Why Are You All Here?

It quite evidently came as something of a shock to the drunken man to find so many people at church, and, it must be confessed, a church full of people raises some extremely interesting questions.

The editor of a metropolitan paper sent one of his crack reporters to inquire of one hundred representative business leaders why men do not go to church. The result of the inquiry was quite unspectacular. The replies were little more than a variation on the New Testament parable of those who "with one consent began to make excuse."

A much more revealing and appropriate question would have been, "Why do you go to church?" Even the average service of worship and the usual sermon call for an explanation. Why, for example, should any man subject himself for thirty minutes on Sunday morning to the preaching of

another man who may not be as experienced in the business of living, as well informed on world affairs, or better educated than his listeners happen to be?

It is not enough to say that church-going is a habit to which a certain type of person is addicted. Nor is it quite sufficient to say that "a man needs something to carry him through the week."

Down deep within the consciousness of every human being there is something instinctive—as universal as the sense of hunger, or the sex instinct. It is what William E. Sangster once spoke of as "a certain homesickness for God." Call it the spirit of reverence, the image of God, or the instinct for the divine, it is a basic ingredient of the human soul.

A sob-sister from one of the papers had just concluded her interview with the pastor of a downtown church, and continued to linger as if there were something else on her mind. Finally she said, "I want to ask you a question, and I want you to give me an absolutely honest answer. Did you ever really pray, and did you ever get an answer back from God?" It was very evident that she was deadly in earnest.

"Why yes, of course I have," the preacher answered. "Hundreds of times."

The little girl reporter looked at him, her eyes wide with wonder. "I can scarcely believe it," she said. "You see, I was born into a family of atheists. My father hated the church and my mother ridiculed all religion. I was taught to hold everything in contempt that went by the name of God. But as I have grown older, and especially since I have been in the newspaper business, I have had to attend a lot of religious meetings and conventions, and I have begun to feel that my parents may have been terribly mistaken. I heard you offer a prayer in a meeting not long ago and it seemed to me something really happened. I heard something in your voice, and I promised myself that I would ask you the first time I had the chance. And now you say it is true—that you have really had answers."

She looked out the window for a long minute and a great wistfulness suffused her face. "It must be wonderful," she said, at last. "I think if I could be really sure of it myself it would be worth living and waiting an entire lifetime. If I could be sure it would happen to me just once in all my life I think I would be satisfied."

And from the hearer's standpoint that is what it is. Deep down within the souls of men worshipping in the house of God there is a hope that will not rest. Perhaps, this time, they will

actually hear God speaking through the preacher, the choir, the soloist, or the service. If they can hear his voice just once it will be worth a whole year's attendance in church, even if all the other services are fruitless.

It would be very terrible, wouldn't it, to be absent from church the very Sunday God occupied the pulpit.

What a thrilling thing it would have been if the congregation, as one voice, could have replied to the drunken man's question, and had said, "We are listening to God."

What's Happening?

The Pentecostal experience of the first century Christian Church was a tremendous event which has had incalculable effects upon human history for more than nineteen hundred years. The New Testament record is very sketchy, and leaves a long list of questions unanswered. Some of the language used in describing it is subject to wide interpretation, and we must never forget while we are reading the second chapter of Acts that Luke composed the story at least sixty years after the event transpired. It would be inevitable that radiant memories should have embellished the report a bit.

The modern church has tried at times to duplicate the Pentecostal experience by reproducing some of the mechanics. There have been those who have thought they were experiencing an upper room transformation because they were simulating the tongues, the shouting, and the ecstasies of that birthday of the Christian Church.

Perhaps it will help us sense the wonder of the experience if we join those who asked, while they listened and watched, "What does this mean?"

The great significance of the Pentecostal experience does not consist of the fact that one hundred and twenty people moved about a hall with flames burning atop their heads and speaking in strange tongues. A few minutes, or a few hours, and that was all over—whatever it may actually have been. But the world will never recover from the impact those one hundred and twenty made upon it when they emerged from that room as transformed people.

The real meaning of Pentecost was not that flames and tongues had been bestowed upon plain people, but that men and women had been made new creatures by the power of God, and that a new and transforming spirit had been let loose upon the world, never to leave it. Let anyone who wants to pursue the story a bit further take the time to read Dr. Frank Mead's exciting book entitled *The March of*



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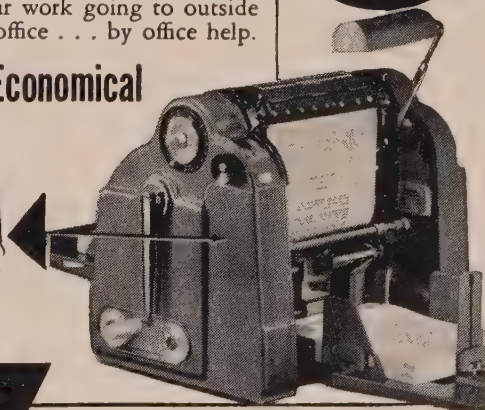
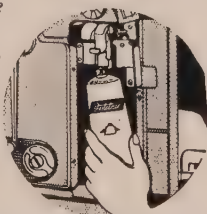
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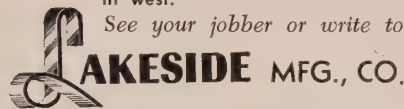


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The great thing that happened at Pentecost was not that flames settled upon the heads of men and women, but that they strode out of that upper room to become flames. It was not that they spoke in strange tongues, but that they went out to preach the power of Christ to redeem men of every tongue. As men who had been born into an evil world, and who had become inured to evil, they were suddenly made into new creatures who were never to be the same again.

Suppose some honest soul should have answered the intoxicated one, saying, "I do not know what is happening within the soul of any other person, but I have been becoming aware of an intimate relationship between my faith and my work during the last thirty minutes. I have discovered that it was as a working man who had never preached a sermon in his life that Jesus was baptized and heard the high praise of heaven, 'This is my beloved son in whom I am well pleased.' If one working person can win the approval of God with his work, then I propose to be another who will win it, and this morning as I have worshiped, God and I have worked out an agreement to that effect. I will be a better worker and God will lay his blessing upon me accordingly."

Suppose some conscience stricken worshiper in response to the intruder's question should have arisen to say, "I will tell you what has happened to me during the last twenty minutes. I have become aware of the fact that, though I have been making money out of my factory, I have not been making men out of my workers. As one of the leading citizens of this community, active in many good works, I have been concerned in making goods, and not in the building of the kingdom of God. But something has happened to me this morning. And tomorrow morning when I sit down at my desk at the factory the institution will soon know it has a new manager—an entirely new one."

Or, suppose again, some young man with the bloom of youth upon his cheek and a strange light in his eye should arise to say, "Within the last half hour I have heard the voice of the Eternal, and I have answered with my life."

Even at the risk of monotony, let us suppose one more should have arisen to say, "I came to the house of the Lord an hour ago, my soul filled with terror. The load I have to carry tomorrow

seemed beyond all my powers to bear. The road over which I will have to travel will be strange and new. But within the last ten minutes I have heard a voice saying, 'Lo, I am with you always, even unto the end of the world.' And now my fears are gone; I will not be afraid."

Even the soul of a drunken man might have been stirred, and he might have been inspired to hope that he too might be freed from the curse that was damning him body and soul.

What Did We Hope Would Happen?

The story is told of a young preacher who went to call one day on the great Charles M. Spurgeon. It was Monday morning, and in great humiliation the young man confessed to having failed in his pulpit the day before, and in deep contrition he asked for prayers and, if possible, some explanation for his failure.

"What did you preach about, my boy?" the famous evangelist asked, his voice warm and tender.

The young man timidly outlined his sermon, sketched in one or two of his most effective illustrations, and concluded with his oratorical climax. While he was speaking the eyes of the older minister were narrowing, and as the report came to an end he exclaimed, "You surely did not expect to convert anyone with that kind of a sermon, did you?"

"No, sir, I guess not," the young man replied.

"Then that is exactly why you did not. You must go into your pulpit with great expectations if you hope even for small results," and the veteran was deadly serious.

Suppose in answer to the drunken man's question someone had replied, "We do not know exactly what has happened in the souls of others here this morning, but we can tell you what we have earnestly hoped might happen."

"We have hoped that our minds might be opened and that we might be able to welcome new truths to displace old prejudices. We have hoped that this hour might have marked the time when old envies and jealousies were abdicated. We have prayed God to forgive us for shutting our ears and our hearts against the truth which he has made so very plain unto us."

"We came to the house of God this day with the great hope that we who have sought comfort might be aroused to go out into the world as comforters. We have learned that the strength of the Church does not consist of the hosts of those sick saints who gather on the sabbath day for strength



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to get them through one more week, but in the effective force it can put into the field to battle against entrenched wrong and militant evil.

"We came this morning to the house of God as soldiers to a conference on strategy. We have heard our marching orders and have accepted our assignments.

"As crusaders in behalf of righteousness and the doing of the will of God, we have taken counsel together, and tomorrow morning we will go into the markets, the counting houses, the classrooms, and the highways of this community, there to do and to declare the purposes of God, indifferent to any seductions of evil with which we may be surrounded.

"We have hoped that as a result of this morning's hour of worshipping together, some of us might be able to see a little farther around the world, feel a little more keenly some of the hurt of mankind, look with a little more kindness on some of those who differ with us in color and stature. If we came to this sacred place pitying ourselves, we are now praying God that he may go with us as we offer sympathy to the needy world outside.

"We have hoped that when this hour was done, justice would have a few more defenders, honor would have a few more devotees, and Jesus Christ would have a few more witnesses for the defense.

"We came in the hope that we might hear some sure word concerning the judgments of God, the concerns of our heavenly Father, and the tasks to which we are to be called this week.

"Your question deserves an honest answer, sir, in spite of your condition. These are some of the things that might have been happening here, and had you been in a condition to really hear the voice of God a miracle might have taken place even inside your befuddled mind. None of the things of which we have spoken are front-page stories, few of them are spectacular, and no more than a few of them would ever appear if we did not call your attention to them. But in terms of the kingdom of God they are eternal."

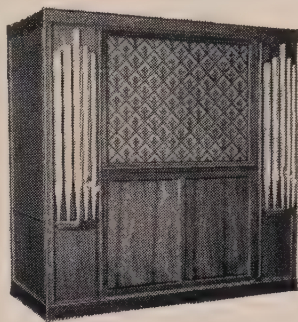
If such an answer could have been honestly and truly given to the intruder, it would not have made much difference who the preacher was that morning, nor who sang the solo in the anthem.

It would have been an hour in which the presence of God became crystal clear, and few would ever have stopped to consider whether they had heard a good sermon or not.

At least one person who was present said it was that kind of a service, but the question will not down.

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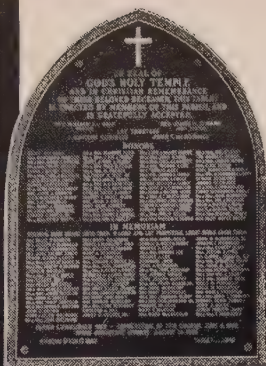
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MY introduction to psychic research has been mostly an academic, rather than an experimental one. My quest in the field was prompted by two incidents. When in 1924 I went to New York City to select the religious books for the George H. Doran Company, I made the acquaintance of Conan Doyle's two-volume work, *The History of Spiritualism*. For the very first time I realized that spiritualism has an orderly history and that the philosophy of spiritualism is based on certain basic, demonstrable facts. From that time I included books on spiritualism and psychic research in my reading and became familiar with dozens of the best books in the area.

The second factor which brought me into the movement was a sense of fair play for minority groups. I think I must have always had this. But, not until I founded *Church Management* did I appreciate the lack of respect given some of the minority groups in the Christian Church. Minorities do not find their existence too easy under dictatorship, nor are they spared ridicule in a democracy. "Splinter groups" is hardly a respectable term. I recall hearing a large congregation laughing with glee when their minister quoted two lines about the Seventh-day Adventists.

As for the Seventh-day Adventists their numbers are such, If they do break the Sabbath, they don't break it much.

Not alone have we refused to take the time to know the spiritual history and tenets of some of these "splinter groups," but we know less of their real

* An address given by the editor of *Church Management* at a gathering of churchmen in the Hyde Park Methodist Church, Chicago, Illinois, March 4 and 5. The meeting, which was termed "A Conference on Spiritual Frontiers," was concerned with the organization of Spiritual Frontiers Fellowship for psychic study which might somewhat parallel the present British Fellowship.

social and spiritual idealism. In our own land the Spiritualist churches have been one of the most scorned of these minority groups.

Several years ago a small psychic research group in Cleveland decided to promote a public demonstration of spirit messages or supersensory perception. They found the going very difficult. The papers were not inclined to sell them advertising space. Because I had published a brief editorial asking fair play for this and other minority groups, they asked me to do two things for them. First, I was asked to intercede with the papers to ask that they be given the privilege of using paid advertising space in the papers. Secondly, I was requested to act as master of ceremonies at the public demonstration. I satisfied myself as to the reliability of the medium who would be used and agreed to take on the task. The medium was Arthur Ford, internationally known psychic. As the result of that cooperation we had between seven and eight hundred people at the demonstration. I formed a friendship with Mr. Ford, have had sittings with him, and respect his integrity. We did get the newspaper advertising space, but not one of the three papers gave a news mention of the event.

I

To a great many churchmen the very word *Spiritualism* is anathema. Some feel that any person who dares to seek communication with the departed is beyond the pale of the church. It is hard to understand this when Sunday after Sunday churchmen and women lisp the Apostles' Creed, in which they affirm statements such as these: "I believe in the communion of saints;... the resurrection of the body; and the life everlasting." Yet, despite this, anyone who aspires to experiments which might prove what we now take by faith is not too popular in church circles.

An American recently visited England to discuss with the clergy there

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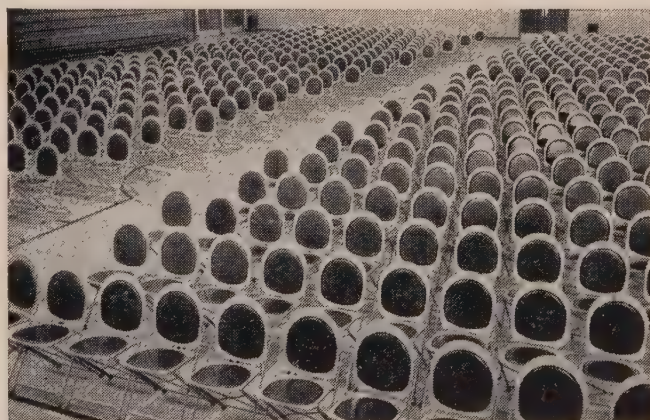
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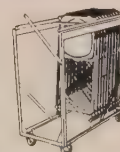
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the work of The Churches' Fellowship for Psychical Study. Among those he visited was Dean W. R. Matthews of St. Paul's Cathedral. Dean Matthews is a member of the fellowship.

He asked the dean if the clergy of the Church of England faced any embarrassment in joining the fellowship.

"I would not want to answer that," replied the dean, "but if a clergyman joins the fellowship he would not be wise to seek a bishopric."

That, I feel sure, would also go for the United States.

A few days ago I read André Parrot's little book, *The Tower of Babel*. I had accepted the traditional interpretation offered by the book of Genesis. The tower was built by worldly and ambitious men who wanted to show they were equal with God. Mr. Parrot points out that this is not the correct interpretation. There were several of these towers in Assyria. They were built as places of retreat for prayer. Just as some of us feel closer to God at the top of a mountain, so these people of antiquity felt closer to him in the man-made tower.

On the wall of my office I have a small copy of a fifteenth century illustration of the Tower of Babel. It shows the tower nearing completion. Angels sent from God are pushing the workmen from the scaffolds to their deaths.

I think there is a parallel between the relationship of the churches to the psychic study groups and interpretation of the Tower of Babel. The men and women in these groups are not irreverent, nor servants of Satan. They are merely trying to gain psychological or physical evidence of the persistence of personality beyond the grave.

Let me give another illustration. In a group recently a half dozen of us related psychic experiences which come under the head of telepathy. My proposition to them was this:

Assume that these communications are real contacts between two people in this world. Assume, next, that you really believe in personal immortality. Next, assume that one of these persons dies. Is it not logical to believe, if personality persists beyond the grave, that the communications can continue?

None in the group, except myself, was willing to make that assumption.

I think that the right to investigate is a natural right, and any Christian who feels the call to make such a study has a right to do so. That right certainly fits into the historic picture of Protestantism. Any individual or any psychic group should feel that it has that freedom, despite the opinions of clergy or other leaders. Suppression is a greater sin than the study possibly could be.

II

Secondly, I believe that Christians who wish to study in this area would do well to retain their membership in the historic and confessional churches. We all can appreciate the contribution of the Spiritualistic churches. But psychic research is well within the theological concepts of the historic bodies even if they do not recognize it. If I go to a seance I see no reason why I should leave the Presbyterian Church. The Christian Church is the custodian of a world culture which should be maintained.

If in your own local church the knowledge of your interest creates ridicule or persecution, I just wouldn't tell anyone about it. So long as you are convinced in your own mind that it is the wise thing to do, continue your studies. You are a free individual and you are emphasizing something the New Testament sanctions. Were not the communications between Jesus and Moses and Elias at the mount of transfiguration psychic communications?

Some of us have always felt that the words "communion of saints" have a psychic quality. The bread is broken for the entire household of God. That means the saints or members alive and those who have passed on to another world.

The communion of saints is not limited to the local church. F. Heiler in *The Spirit of Worship* (page 23) defines it in this way.

The Church militant forms with the Church triumphant one great community of prayer; nay this Church of Christ extends throughout the whole universe, the mighty choirs of which glorify the eternal father through Jesus Christ, with one mind and one voice.

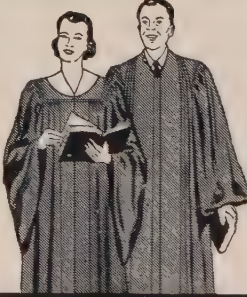
Once in a service I saw moving into the balcony of the church old-timers who had been dead for a number of years. They were still in the household of God. I have talked with other ministers who have also experienced a feeling that their congregations are larger than the actual number of those sitting in the pews.

Most of us can feel free to indulge our convictions without disturbing the church. There may come a time when theological issues will have to be decided. I have sat in a number of seances where someone in the spirit world has described his state of existence.

Arthur Ford's control, Fletcher, opened a seance with this statement: "Because you are a preacher you may want me to describe heaven. I can't do that for I have seen nothing here that looks like I was taught in the church. I have seen no flying angels. I have

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seen no pavements of gold. Each of us lives a busy and purposeful life. We come pretty close to the Bible verse, 'In my father's house are many mansions.'

My own father told me that he had a yard to care for and that he had a small church where he preached every Sunday.

A young man, a battle casualty, said that he was continuing his engineering training.

Another was perfecting his music technique.

These pictures are far from the traditional pictures of heaven. Eventually the movement may grow so strong as to really challenge the traditional concepts of awards and punishments. Outside of that I can see no conflict.

III

My third point is that the psychic groups should seek a sympathetic, informal relationship with other specialized groups which are growing up today. The religious upsurge of today has more facets than the interest in personal immortality. The retreat houses have become strong centers for religious faith. The practices of prayer, silence, and meditation are filling a distinct need. In some of these centers spiritual healing has reached challenging proportions, and there is much sympathy with psychic explorations into the spirit world.

Prayer groups in churches have made recognized valuable contributions. The Farthest-Out-Point movement has many devout followers. The intensity of conviction runs close to the psychic area. *The Sure Victory* by Madame Chiang Kai-shek describes very graphically what such a movement can mean to a whole people such as Formosa. In a lesser degree it is being duplicated in many places.

Groups for prayer and faith healing, also, have a kinship for the psychic. We should seek close fellowship with them. The Fellowship of St. Luke of the Episcopal Church is a good example.

All these are marginal groups within the framework of our churches. I do not think that organic merger is necessary or desirable. But the people who are interested in these movements will understand, before many others do, that psychic research or spiritualism is definitely a spiritual movement.

In the past many of these marginal groups have broken with the churches and formed their own organizations. The church of the modern day has learned something of tolerance. I am hoping that it will be wise enough to put a flexible curtain around these activities and find in each one the spirit of the living God.

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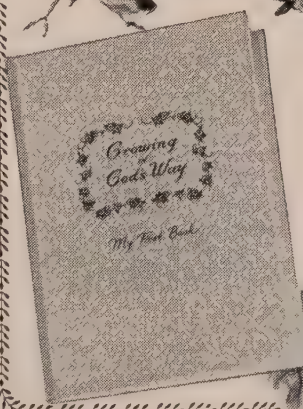
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NEW BOOKS

Theology

NEW TESTAMENT FAITH FOR TODAY by Amos N. Wilder. Harper & Brothers. 186 pages. \$2.50.

Dr. Wilder has just gone from the Federated Theological School of Chicago to Harvard Divinity School, another sign of the reawakening of that fine school. He is professor of New Testament interpretation.

Recognizing that verbiage is a real difficulty to modern man, especially the technical language of theology and the ancient language of New Testament days, Dr. Wilder says that the faith of the New Testament to be relevant to modern life must be interpreted in language of the twentieth century. But what is this faith that should be interpreted today?

He discusses the three-fold faith of the New Testament, the proclamation of Jesus himself, the message of Paul, and the mystical faith of John. After going behind the ideology and cosmology of each to the experience out of which these three came to their faith, Dr. Wilder helps the reader to see the truth for today in their messages.

Earlier he points out *The Language of Faith*, showing that the imagery and poetry of both ideas and words are necessary to faith. His own poetic temperament makes this chapter come alive.

But this is not easy reading. Unlike most theologians, Dr. Wilder does write in clear, orderly style; but he gives the suggestions by which the reader himself may see the relevance of the New Testament faith today. It is not spelled out in large letters. For some this will be a weakness to the book. Such want to quote in sermon or classroom. But for most of us, here is an experience of spiritual growth, to make known to the man in the street the message of salvation revealed twenty centuries ago, so that its faith comes alive today.

H.W.F.

Bible

A CRITIQUE OF THE THEORY OF VITAL ATONEMENT by James A.

Nichols, Jr. Vantage Press. 94 pages. \$2.50.

In 1946, Dr. Clarence H. Hewitt gave a series of lectures defending what he termed "the theory of vital atonement." In this present volume, Professor Nichols, of the New England School of Theology in Brookline, Massachusetts, examines such a view of the atonement and finds it inadequate and unacceptable.

Dr. Hewitt's view was put forth as an answer to the ethical-substitutionary theory to which he objected on several grounds. Professor Nichols, who subscribes to the latter theory, writes his book to answer these objections and to point out the weaknesses of the theory of vital atonement.

The argument centers in such questions as whether the atonement was a transaction rather than a divine action, whether or not Christ, in a strictly legal sense, could have paid our penalty, and whether or not a substitutionary theory relaxes the demands of law. Professor Nichols finds nothing wrong with the substitutionary theory despite the objections raised by Dr. Hewitt. He further finds the latter's position mistaking the real problem of the atonement, holding a wrong conception of the moral factors involved, and depending on a defective treatment of the Biblical evidence cited.

The book is sure evidence that the ultimate truth about the atonement will always be clothed in sufficient mystery to keep sincere and scholarly theologians arguing with one another on its meaning.

W.P.

THE BIBLE SPEAKS TO YOU, by Robert McAfee Brown, The Westminster Press. 320 pages. \$3.00.

This book, written by an assistant professor of Systematic Theology and Philosophy of Religion at Union Theological Seminary, is in no way as awesome and erudite as his title would lead one to believe. Dr. Brown certainly has the happy facility of writing in a very readable and arresting manner. Although the book is crammed full of biblical information as well as Christian theology, it is served in small and inviting doses, palatable to the average high school student. In fact he

seems to talk the language of young people and by means of his informal jargon is able to win their rapt attention.

The author begins his book by telling of an experience he had as a chaplain in the Mid-Pacific, when he preached on the story of the raising of Lazarus from the dead. To his amazement a Marine in his audience confessed that he could actually speak about having been "dead" and now alive again. Such a story told in a very simple straightforward manner immediately would capture the attention of a young person and convince him that the Bible, written thousands of years ago, nevertheless had relevancy for this present hour. Dr. Brown's chapter headings are also very appealing, such as *When God Took A Chance*, *But Surely You Don't Go To Church*, *The Bible and Ballots*, and *The Bible and Bullets*.

The Bible Speaks To You is a textbook in the Christian Faith and Life Series for the church school system of the Presbyterian Church. It most assuredly will prove as helpful and as popular as have all the other books in this splendid collection.

J.Z.S.

THE HEBREW BIBLE, WITH ENGLISH TRANSLATION edited by M. Friedlander. Jerusalem Publishing Co. 1950 pages. \$7.95.

This Bible—Old Testament only—is noteworthy in one respect inasmuch as it is the first Hebrew-English Bible produced and published within the walls of Jerusalem. It is an Authorized Version, sanctioned by the Rabbinate, and may be used in temples and synagogues. The English version, we are informed, is "prepared after the King James Version." This scarcely needs to be told, for one would have considerable difficulty in recognizing any difference from our Authorized Version. The twenty-third Psalm, for example, is precisely as in the King James, though in Isaiah 7:14 the translator is careful to avoid the ambiguous term "virgin," and substitutes "... the young woman is with child, and she shall bear a son, and shall call his name Immanuel." But our own RSV renders likewise. In view of archaeological discoveries (Ras Shamra) it would seem

as if the Authorized Version is nearer the truth.

There are various attractive features about the volume. It is printed on "a special Bible paper," and the outside title is after the manner of the writing in the Dead Sea Scrolls. But the price, as in the case of most volumes from Jerusalem, seems rather high for a volume intended for popular use.

J.W.P.

Preachers & Preaching

OVER HIS OWN SIGNATURE by Leslie D. Weatherhead. Abingdon Press. 150 pages. \$2.50.

This is Weatherhead at his best. In the preface we are told, "What follows grew out of some lectures which I delivered in 1954 at the First Methodist Church, Wichita Falls, Texas." I must confess that the word "lectures," as used here troubled me. For some reason I had read the addresses before I turned to the preface and had taken for granted that I was reading sermons and exceptionally good ones.

But going farther in the preface I found two sentences which dispelled my confusion. Dr. Weatherhead continues, "I gathered that although the word 'lectures' was generously used, what was wanted was really a long sermon. At any rate, that was what I 'delivered.'"

The nine sermons are described by the author as "looking to Jesus." Each of them is based on one of the great "I am's" of the master. The titles give a definite idea of their approach: The Bread of Life, The True Vine, The Good Shepherd, The Truth, Meek and Lowly of Heart, The Light of the World, The King, The Door and the Way, Master and Lord, The Resurrection and the Life, and The Alpha and the Omega. The last of these belongs in a different category from the others, but it is a fitting climax to the book.

L.H.C.

WHEN THE HEART IS HUNGRY by Charles L. Allen. Fleming H. Revell Company. 158 pages. \$2.00.

Dr. Allen ministers to 3300 members of the Grace Methodist Church at Atlanta, Georgia. He writes a column each day for the *Atlanta Constitution* and broadcasts regularly over station WSB. He is the author of three other books: *Roads to Radiant Living*, *In Quest of God's Power*, and *God's Psychiatry*.

These twenty-two chapters on the parables of Jesus were sermons preached in Dr. Allen's church on Sunday evenings. Parts of them were used

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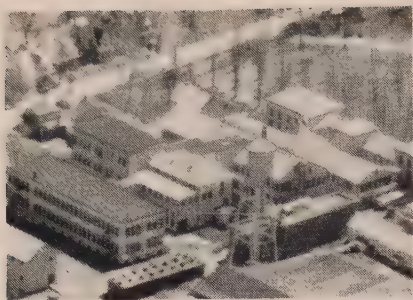
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These messages will give the reader a rare insight into the methods of successful Christian living. Many everyday questions are answered. Wise counsel is offered.

W.L.L.

Devotional

LIKE A WATERED GARDEN by Jessie M. Trout. The Bethany Press. 144 pages.

This prettily bound little volume of worship services is illustrated with pen and ink drawings of seasonal flowers. They at once stimulate the reader to learn to draw. The meditations are seasonal too. Presented on a weekly basis they come complete with accessories of background music, hymns, flowers, prayers, Bible reading references, and source books. The "seed thought" or theme development is sustained by stories and personal religious experiences designed to strengthen faith, cheer the heart, and stimulate nobler Christian living. A handy book to have near either for daily devotions or for help in preparing group programs.

A.M.

OUR HEARTS REJOICE compiled by John E. Meyer. Wartburg Press. 169 pages. \$2.00.

A volume of communion meditations, containing sermons by twenty-one preachers and three laymen of the Lutheran Church. The material is divided into three main sections: A Searching Preparation, A Joyful Reception, and A Dedicated Departure. Each discourse is prefaced by a text and followed by a prayer.

The editor, John E. Meyer, associate pastor of St. John's Lutheran Church, San Antonio, Texas, states the purpose of the publication in the following words: "Holy Communion is the central act of Lutheran Christian worship. In planning this book on this central sacrament I felt a need, a need for a book containing Lutheran teaching regarding the Sacrament of Holy Communion in clear, simple, language

which would serve as a constant source of information and inspiration for laymen and laywomen of the Lutheran Church."

These brief sermons will be without a doubt good reading for the "laymen and laywomen" for whom they were primarily written. It is probable though that their widest reading will be among preachers. The editor makes it very clear that the book has been prepared especially for Lutherans. Yet this does not mean that members of other divisions of the household of faith will not find it helpful.

L.H.C.

Pastoral Ministry

HOW TO START COUNSELING by William E. Hulme. Abingdon Press. 157 pages. \$2.50.

Following three years as a Lutheran pastor, Dr. Hulme in 1949 became chaplain and head of the religion department of Wartburg College. There he set up a counseling program for students, only to sit for hours and days at a time, waiting for counselees. How could he get them to come to him?

This is the experience he describes in the opening of this book. But he then adapts it to the pastoral counselor, going on to show how the minister, trained in counseling (he takes this for granted at the beginning of his book), can get folk to use his services. Unfortunately, his own limited experience makes much of what he writes rather academic, even though it is evident he has listened to many others to get from them what help he could find for the writing of this book.

In spite of such minor limitations, this is the first book that speaks directly to this important problem, and it will be invaluable to younger ministers with counseling training who doesn't quite know how to use it, or to older ministers flexible enough to start counseling programs. For those now conducting such services, the book will be helpful in giving the varied experience of one who knows his field.

H.W.F.

Related Fields

THE SCARLET CORD by Frank G. Slaughter. Doubleday & Company, Inc. \$3.95.

Old Testament drama is re-created in full-scale by Dr. Slaughter as he links Rahab, the beautiful woman of Jericho, with Joshua of Israel. This rugged, colorful tale will win wide acceptance among readers in the churches. Even more, it will be popu-

lar with those whom Chad Walsh describes as "in the church outside the church," that growing multitude who do the work of God in his spirit if not explicitly in his name.

The book ties in with the rapidly expanding interest in Bible study in American churches, Protestant and Roman Catholic.

All of the ingredients of the popular novelist have been included: love, intrigue, plots, treachery, suspense, war, and the secret sign of the scarlet cord which protects Rahab as Joshua's hosts sweep into the city.

Again Dr. Slaughter, a physician-surgeon by profession, manages to introduce considerable information on medical practices of the times.

All in all, it's a good book.

J.R.H.

Books in Brief

OUR CHILDREN AND EVANGELISM by Phillips Henderson. The Judson Press, 80 pages, \$.50. (paperback).

STRONG HEARTS FOR GOD by Dorothy O. Bucklin. The Judson Press, 111 pages, \$1.00 (paperback). Home missions.

IN SPIRIT AND IN TRUTH by W. L. Howse. Fleming H. Revell Company, 96 pages, \$1.50. Worship programs.

HERE LIES OUR HOPE by J. Clyde Wheeler. The Christopher Publishing House, 118 pages, \$2.50. Five addresses.

RETREAT FOR LAY PEOPLE by Ronald Knox. Sheed and Ward, 258 pages, \$3.00. Retreat meditations.

STORIES FROM THE BIBLE (Old Testament) by E. Jerry Walker. Fleming H. Revell Company, 160 pages, \$2.00.

GOOD CHRISTIAN MEN, REJOICE by William Lawson. Sheed and Ward, 202 pages, \$2.50. The meaning and attainment of happiness.

QUICK QUOTES FOR CHURCH BULLETINS by Paul E. Holdcraft. Abingdon Press, 78 pages, \$.75 (paperback).

GRUGAN'S GOD by F. Emerson Andrews. Muhlenberg Press, 196 pages, \$3.00. Novel.

THE PRACTICE OF SACRED MUSIC by Carl Halter. Concordia Publishing House, 96 pages, \$2.50.

GALLANT WARRIOR by Helen R. Mann. Wm. B. Eerdmans Publishing Company, 309 pages, \$3.00. Novel.

DOCTOR OF TANGANYIKA by Paul White. Wm. B. Eerdmans Publishing

Company, 243 pages, \$3.00. Story of a medical missionary.

STORIES FROM OTHER LANDS edited by Al Bryant. Zondervan Publishing House, 189 pages, \$2.50. Children's stories.

GENERAL REVELATION by G. C. Berkouwer. Wm. B. Eerdmans Publishing Company, 336 pages, \$4.00. Theology.

NEVER A DULL MOMENT by Eugenia Price. Zondervan Publishing House, 121 pages, \$2.00. Questions by teen agers answered.

FAITH MAKES THE DIFFERENCE by Sarah Pollard Ware. Greenwich Book Publishers, Inc., 63 pages, \$2.50. The healing power of faith.

MIND AT EASE by Alfred Doerffler. Concordia Publishing House, 131 pages, \$1.50. Meditations.

THE CARE OF ALL THE CHURCHES by Lewis Bliss Whittemore. The Seabury Press, 146 pages, \$3.00. The background, work, and opportunity of the American episcopate.

A LAMP UNTO MY FEET by Lyna Adams. Vantage Press, Inc., 84 pages, \$2.00. Novel.

MARSDEN OF ALASKA by William Gilbert Beattie. Vantage Press, Inc., 246 pages, \$3.50. Missionary Biography.

JESUS ONLY by Floris Ferwerda. Vantage Press, Inc., 142 pages, \$2.75. Unity in the church.

TRIBUTE TO JESUS by Edgar Daniel Kramer. Christian Education Press, 55 pages, \$1.50. Poems about Jesus.

THE PERSONALITY WE HAVE MISSED by Jacob Tanner. Augsburg Publishing House, 76 pages, \$1.25. (paperback). Studies in the life of Jesus.

THE BOOK OF JEREMIAH AND LAMENTATIONS by Charles R. Erdman. Fleming H. Revell Company, 126 pages, \$2.00.

IN THE ARENA OF FAITH by Erich Sauer. Wm. B. Eerdmans Publishing Company, 188 pages, \$3.00. Prescription for a consecrated life.

THE RESURRECTION BODY by Robert G. Lee. Zondervan Publishing House, 29 pages, \$.25 (paperback).

MODERN ILLUSTRATIONS FOR PUBLIC SPEAKERS by Robert G. Lee. Zondervan Publishing House, 121 pages, \$1.75.

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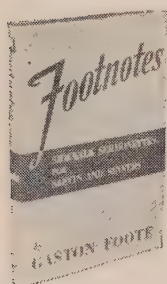
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FEBRUARY COVER

Dear Sir:

What a gruesome, stupid cover!! "Christians" have better ways to teach morality and ethics. Oh, decadent religion!

Clements Horsley, Architect
San Francisco, California

COMMERCIALS IN FUND-RAISING

Dear Sir:

I have been very sorry to see the increasing number of articles appearing in many Protestant publications recently which are giving an undue amount of glory to commercialism in church fund-raising. I realize that this is a subject about which there is a great deal of difference of opinion, however I cannot help but hope that the most helpful magazine that comes to my desk (namely *Church Management*) will maintain a Scriptural sense of stewardship.

Perhaps, on behalf of those who believe that commercialism is a compromise of Christian stewardship, you would be interested in an action taken at our first annual congregational meeting on January 22, 1956. At that time the attached resolution was adopted by our membership.

John P. Petersen
Arlington Heights, Illinois

EDITOR'S NOTE—The above mentioned resolution will appear in connection with an editorial in the May issue.

THE BODY OF JESUS

Dear Sir:

In your article, entitled "What Happened to the Body of Jesus?" (*Church Management*, February 1956) why did you intentionally ignore Christ's own answer to your question? Luke 24:39, "Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have."

Pardon me, but your motive is showing.

Harold F. Schweigert
Minneapolis, Minnesota

Dear Sir:

I am . . . compelled to ask where you find authority for the statement . . . "Thomas did this and became convinced that it was truly the resurrected body of Jesus."

Clayton C. Crawford
Richmond, Virginia

EDITOR'S NOTE—The scriptures do not actually state that Thomas touched the wounds. It is recorded in John 20:27-28 that Jesus told him to do this, and that Thomas answered, "My Lord and my God." We assume that he did as Jesus asked him and responded in this way.

Dear Sir:

. . . it seems to me that my Blessed Lord . . . has Himself answered your question in Luke 24:38-39.

Surely it is impossible for you to refuse such a declaration from our Savior Himself. Consider also Luke 9:26.

John G. Magee, Architect
London, Ontario

Docetism the Answer?

Dear Sir:

. . . If Christ could disappear into thin air while He was living (as He did several times) why should He not be able to do so after His resurrection? Has God recorded the story of doubting Thomas in vain? Thomas was not ready to believe in the physical resurrection until both his reason and his senses had been satisfied. The Lord chided him for his unbelief. Apparently you also will not be satisfied with God's statement of the resurrection. . . .

By your article are you promoting faith in God as being unsearchable or faith in God only as far as He can be proven truthful by the feeble reason of man? Your article left this impression with me: "Gentlemen, of all the foolish things God has told us in His Word, which shall we believe?" Man taking counsel what to do with God and His Word.

F. A. Naumann
Kenosha, Wisconsin

Dear Sir:

If an ordinary preacher can answer your article, "What Happened to the Body of Jesus?" I say, "Nobody knows." From recent reading (K. Lake, *The Historical Evidence for the Resurrection of Jesus Christ*; D. Smith, *In the Days of His Flesh*; W. E. Bundy, *The Passion Week*; F. C. Grant, *An Introduction to New Testament Thought*; Volume VII of *The Interpreter's Bible*) I believe that Jesus' spiritual appearances to the apostles . . . were corroborated by the Jerusalem women's experiences that Jesus was risen soon after Joseph laid Him in the tomb. Their common assurance was, "God raised Jesus from the dead."

Soon Christians and scoffers were asking, "How?" Paul, former Pharisee (and so a believer in immortality before Christ came to him), pictured a transubstantiated, spiritual body. But Greeks even more than Jewish Sadducees called a resurrection foolishness.

Church Management: April 1956

And some Christians in Paul's heyday concluded that Jesus never lived in the flesh.

Fighting this heresy others of the Way developed the apologetic of the empty tomb and later of the physical assumption of Jesus. In this view, both explicit and denied in the Gospels, Jesus' flesh was resurrected on Easter and literally taken into heaven by a second death in the Ascension.

Since "no really consistent account can be pieced together" (Bundy, reiterated in *The Interpreter's Bible*, volume VII), we cannot know what became of Jesus' body after its burial. "To know Christ and the power of His Resurrection" fortunately we need only to receive His spirit.

Your discussion of the mystery of Jesus' mortal remains is timely and typical, stimulating concern for a time-less topic.

Donald B. Howard
Claremont, New Hampshire

Dear Sir:

. . . I want to say a word of appreciation about "What Happened to the Body of Jesus?" . . . You certainly gave us something to think about.

Lyndon B. Phifer
Nashville, Tennessee

Dear Sir:

Your article on Jesus' body is splendid.

Paul L. Higgins
Chicago, Illinois

Dear Sir:

Thank you for your scholarly article "What Happened to the Body of Jesus?" This is the first time I have read such a treatise outside of Bible Dictionaries. I am wondering what sort of reaction it will arouse. I certainly admire your courage and want to thank you for this thorough presentation.

Paul P. Jackson
Peterson, Iowa

MINISTER'S WIFE

Dear Sir:

We have enjoyed your magazine for many years—my husband wouldn't do without it and files every copy. I must confess that I haven't cared nearly so much for the Woman's page since the flashing wit of Agnes Montgomery no longer stings us into action. Never underestimate the women!

Marjorie Martin
Barre, Vermont

Dear Sir:

May I compliment the magazine and author Margaret S. Ogden on the fine and helpful article, "The Ministry of Notes" in the October, 1955 issue.

David J. Cull
Rochester, New York

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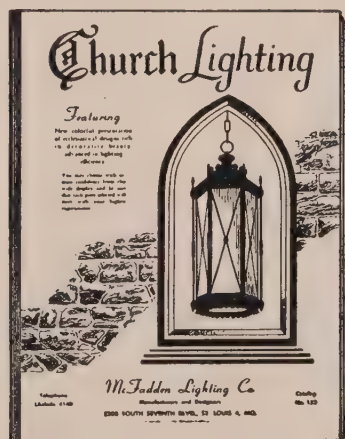
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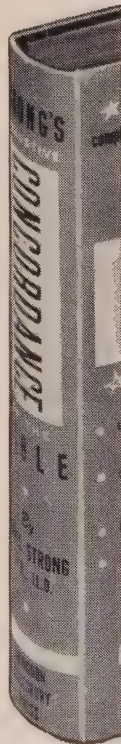
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Ministers' Vacation Exchange

THIS annual spring feature of *Church Management* provides vacation opportunities at low cost for many ministerial families. Subscribers may insert at no cost, items offering to exchange parsonage and/or pulpit, parsonage only, or to supply or seek a supply minister.

If space permits, each item will run in two issues. If you complete your arrangements before the second issue is published, please notify us. This will save you from having to answer additional inquiries and save others seeking arrangements from writing to those already taken.

It is necessary that you give your own name and address so that our offices are not encumbered with correspondence.

Items reaching us prior to April 14 will appear in the May issue. Those received after that date will be in June.

Wabanaki Lodge, Chocorua, New Hampshire. Cottages available for minister's families in beautiful White Mountains. From \$22 to \$37 per week. Boat included. Many Ministers return each year. Edward H. Hayes, North Stonington, Connecticut.

St. Louis, Missouri. Evangelical and Reformed. Will exchange parsonage, with or without pulpit exchange with someone in the Chicago area for two Sundays in August, preferably 19 and 26. Four bedroom parsonage, TV, and one room air conditioned. Famous zoo, municipal opera, and pleasure boat rides on the Mississippi. We have three children, ages 10, 8, and 1. Stanley E. Anderson, R. 9, Box 637a, St. Louis 23, Missouri.

Will Supply. J. S. Thompson, minister of St. Mary's Abbey, Haddington, East Lothian, Scotland, plans to visit this country this summer, and would be willing to supply from the months of June through August. His local church has a membership of 1800. For infor-

mation write: W. Ivan Hoy, University of Miami, Coral Gables 46, Florida.

Lynn Haven, Florida. Presbyterian U.S.A. Would like a supply minister from July 1 through September 9—all or part. Sunday morning services and necessary parish calls only. Located on beautiful St. Andrew Bay, ten miles to Gulf beaches. Small honorarium, manse, and utilities provided. N. Dan Braby, P.O. Box 808, Lynn Haven, Florida.

Will Supply. Congregational. Will supply any or all Sundays during August. Prefer the New England area or states of Minnesota or Wisconsin. Family of wife and two children. Richard H. Gardner, First Congregational Church, Portland, Michigan.

Pomona, California. Presbyterian. Small new church would like pulpit supply for last Sunday in June and first three Sundays in July. Three bedroom parsonage ideally located for seeing Southern California. Within thirty miles of beach, mountains, desert, Los Angeles, and Hollywood. R. D. Beving, 1711 South Huntington, Pomona, California.

The Dalles, Oregon. Congregational. Would like pulpit supply for the month of June. Parsonage is located within one hour from Mt. Hood and three hours from the Ocean. Would consider exchange in the Omaha, Nebraska, area from the middle of June to the middle of July. John D. Langenes, 111 East Fifth Street, The Dalles, Oregon.

Flatt's, Bermuda. Methodist. Will exchange with minister in United States or Canada. If exchange not possible, would like someone to supply here. Prefer months of July or August. Beautiful parsonage with modern conveniences near Bermuda's beaches. Ralph Knock, Flatt's, Bermuda.

Church Management: April 1956

Will Supply. Evangelical United Brethren. Minister of eleven years experience will supply pulpit for honorarium during July in the New Haven, Connecticut area. **Martin Gruneich, The Evangelical United Brethren Church, Kindred, North Dakota.**

Toronto, Ontario. United Church of Canada. Will exchange for July or August. East coast preferred for swimming. Church here has 850 members in north suburb of Toronto, convenient shopping, easy access to main highways and downtown area. We have three well-behaved children, ages 12, 10 and 5, no pets. **Wm. E. Wilson, 52 Harlandale Avenue, Willowdale, Ontario.**

Madison, North Carolina. Presbyterian. Will exchange pulpit and manse for month of August. \$100 honorarium for one service each Sunday. Manse near Blue Ridge Parkway and many scenic attractions in North Carolina and Virginia. We have three children ages 15, 11, and 8. Six years previous exchange experience. **James E. Ratchford, Box 146, Madison, North Carolina.**

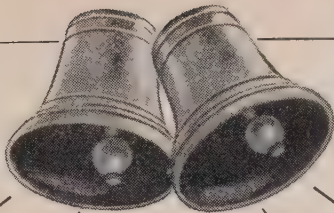
Will Supply. United Church of Canada. Will supply any Protestant pulpit in Florida for five Sundays of July in exchange for use of manse. **Kenneth Oates, 42 Delatre Street, Woodstock, Ontario.**

Belle Haven, Virginia. Methodist. Will supply for use of parsonage or will exchange pulpit and parsonage with minister in Central or Southeastern Florida, August 1 to 15. Two churches here, three miles apart, both morning services. Four bedroom parsonage. We have four children, ages 2, 4, 6, and 8. **Norman G. Preston, Jr., Box 158, Belle Haven, Virginia.**

Will Supply. Presbyterian. Will supply pulpit for the month of August, preferably in Northeastern or North mid-western area of the United States. No exchange possible as our church is being redecorated, and no services will be held. **Herman Dam, 308 East Penn Street, Hoopeston, Illinois.**

Will Supply. Methodist. Will supply church in or within fifty miles east, west, or north of Toronto, Ontario the last Sunday in August and the first two Sundays in September while attending the C.N.E. Reasonable honorarium can be agreed upon. **O. L. Allison, Box 326, Central City, Iowa.**

Yonkers, New York. Methodist. Will supply pulpit of any congenial denomination in the South in exchange for use of parsonage for couple. Available



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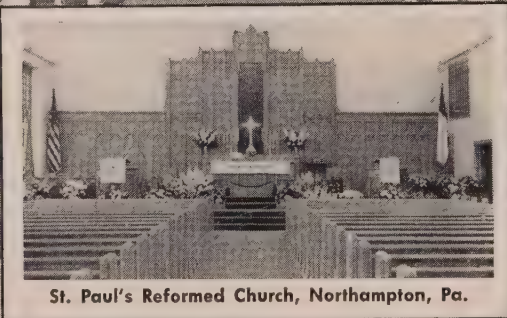
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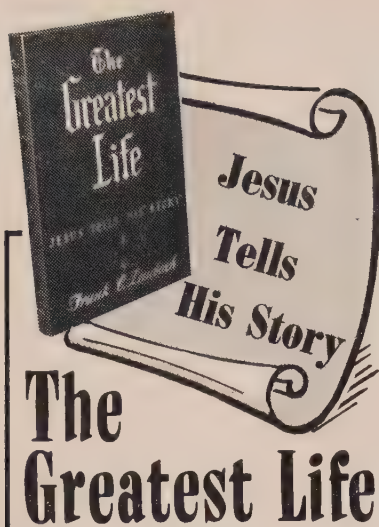
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In the April PULPIT DIGEST

*The professional journal of
the Protestant ministry*

- 1955 Lyman Beecher Lectures, an excerpt from the new series by James H. Robinson, to be published this month under the title *Adventurous Preaching*
- A Modern Heresy Trial by George P. Crist, Jr., an article by one of the three ministers convicted of heresy by the English Evangelical Lutheran Synod of the Northwest

Plus

The new popular feature—the condensation of a new book of outstanding professional interest to ministers. The April selection is *The Cup of Fury* by Upton Sinclair, a significant contribution to the crusade against alcoholism.

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PULPIT DIGEST

Great Neck, New York

MARCH COVER

We failed to identify the church illustrated on the cover of the March issue. It is Saint Maritha's Episcopal Church, Detroit, Michigan. The architects are Giffels & Vallet, Inc., also of Detroit.

from July 22 through September 2. Lester L. Haws, First Methodist Church, 156 North Broadway, Yonkers, New York.

Uhrichsville, Ohio. Methodist. Will exchange pulpit and parsonage during July or August, or part of both. Prefer Washington, D.C. or Rocky Mountain area, but will consider others. Four bedroom modern parsonage. We have three children, ages 15 and (twins) 9. Near swimming pool, golf course, and good fishing. Orville O. Wilson, 420 East Third Street, Uhrichsville, Ohio.

Chagrin Falls, Ohio. The Federated Church. Minister serving church of 1000 members will supply or exchange on July 15, 22, 29, and August 5 in return for use of parsonage in Florida, New England, or Colorado area. Could possibly get away entire month of July. John W. Townsend, The Federated Church, Chagrin Falls, Ohio.

Washington, D. C. Presbyterian. Will exchange manse in fine residential area of Washington, D.C., close to shopping centers and direct transportation to all parts of Washington and Maryland. No pastoral or preaching responsibilities here. We have family of four, two boys ages 7 and 13. Wilbur Siddons, 7706 Alaska Avenue, N.W., Washington 12, D. C.

Will Supply. Methodist. Will supply pulpit in the Pittsburgh area the last part of September and the first part of October in exchange for honorarium. Paul K. Corley, Box 707, Boonville, California.

Minneapolis, Minnesota. Methodist. Will supply pulpit and exchange parsonages with minister of a congenial denomination in the Seattle or Portland area for the month of July. Large home, every convenience, and no pastoral responsibilities. Many summer sports and lakes in this area. We have three children, ages 9, 6, and 3. References available. J. Carlton Forshee, Hennepin Avenue Methodist Church, 421 Groveland Avenue, Minneapolis 3, Minnesota.

Will Supply. Congregational. Will supply pulpit of any congenial denomination in the Detroit area any or all Sundays of the month of August. I am author of adult courses for the Congregational and the Evangelical and Reformed Churches. Robert Bond, Manson, Iowa.

Clio, Michigan. Methodist. Will exchange pulpit and parsonage for five Sundays of July. Prefer far northwest United States. Two churches, four miles apart, combined membership of 500. No evening services. Three bed-

room parsonage. We have two children, ages 10, and 12. Near Detroit, Flint, the Great Lakes, and many inland lakes. Albert B. Johns, 214 South Mill Street, Clio, Michigan.

Snow Hill, Maryland. Methodist. Will exchange for the month of August. Modern parsonage with TV, in a town of 2500, near ocean with fishing and bathing opportunities. Within 150 miles of Washington, Baltimore, and Philadelphia. Prefer Colorado or Texas area, but will consider others. H. P. Flater, Bates Methodist Church, Snow Hill, Maryland.

Garden City, Michigan. Presbyterian. Will exchange for two months with pastor of same or congenial denomination in the New England area. Church of 540 members, brick manse in Detroit suburb. Responsibilities here would be Sunday preaching, weddings, emergency calls, and funerals. R. R. Rives, 1831 Middlebelt Road, Garden City, Michigan.

Will Supply. Congregational. Will supply church of any denomination in California, Colorado, Michigan, or New England during July, August, or both in return for use of manse. Wish responsibility for only Sunday morning services. We have three children, ages 17, 13, and 10. William D. Powell, General Secretary, Philadelphia Council of Churches, 1421 Arch Street, Philadelphia 2, Pennsylvania.

Oaklyn, New Jersey. Baptist. Will exchange pulpit and parsonage with minister in Florida from August 1 to 15. We are four miles east of Philadelphia and sixty from Atlantic City, Ocean City, etc. Church of 400 members. Worship Sunday A.M. only. John H. Allen, Box 12, Oaklyn 6, New Jersey.

Berwick-on-Tweed, Scotland. Presbyterian. Will consider exchange of several months or a year. Large manse within easy reach of all border towns and midway between English and Scottish cities. James C. Garner, The Manse, Foulden, Berwick-on-Tweed, Scotland.

Kirkconnel, Scotland. Presbyterian. Will exchange. Large manse midway between Glasgow and Edinburgh. Andrew Aitken, St. Mark's Manse, Kirkconnel, Scotland.

Prairie du Chien, Wisconsin. Methodist. Will exchange pulpit and parsonage with any congenial denomination four Sundays in September. Prefer Los Angeles, Tucson, or Las Vegas areas, but will consider others. This is a historic and scenic community of 6,000. Francis L. Wagner, First Methodist Church, 324 South Beaumont Road, Prairie du Chien, Wisconsin.

Selected Short Sermons

by Earl Riney

No matter how certain you may be, in the heat of an argument, that you want nothing further to do with your false friend, the wise person avoids saying or doing anything that will prevent a future reconciliation.

Learn to substitute charm for criticism—tolerance for tyranny.

Church school teachers should be chosen because they are capable of giving children love and understanding and acceptance and freedom to explore life's meaning and to discover the truth, the beauty, the goodness of the Christian religion for themselves. They should not be chosen only for their ability to maintain order during the class period.

The essence of courtesy is thoughtfulness to others.

In one of his most famous sermons, Harry Emerson Fosdick tells us of a young invalid who wrote to her friend: "At first, I thought somehow to make the best of it, but now I am planning to make the most of it." Make the most of scrubbing the floor or ironing a basket full of laundry? Driving a truck or building a wall? Why not? While your hands are performing these routine tasks your mind is free for excursions. It can go anywhere and do anything under the sun—mellow you with memories or intrigue you with plans for the future.

Let your reaction to repeated misfortunes stamp you as a man of courage and strength.

The happiness that wells up and spills over when a good deed is done, the satisfaction that comes from treating your fellow man as you wish to be treated, the growth of self-confidence—yes, the upsurge in personal popularity and success that wait upon good human relations—are only a few of the dividends.

Do not hesitate to think well of yourself. That is not egotism. Egotism is due to your thinking poorly of yourself—it is a form of fear and inferiority. The egotist is merely thinking, trying to overcome his fear and inferiority by boasting of his virtues.

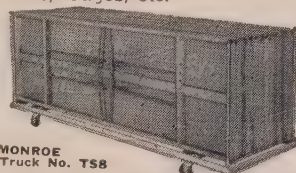
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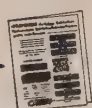
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Faith and Healing

J. Edward Lantz

WE HAVE learned that Christian teaching produces healing, and that cleansing is an aid to overcoming sickness and suffering. Now let us ponder the significance of another healing miracle of our Lord, one that is related to faith, namely, the healing of the paralytic. (Mark 2:1-12, RSV.)

Faith played a part in this healing. The men who carried their patient had faith, as undoubtedly the paralytic did. They carried him to the house where Jesus was, and they were so determined to get him close to the great healer that they removed the roof. They decided not to wait in line nor to be put on a waiting list! Neither did they want to wait a month for an appointment! They wanted results immediately. And, what is more, they secured the results they sought.

The captivating thing about this miracle of healing is that when they finally got the paralytic to Jesus, he marveled at their faith and then said, "My son, your sins are forgiven." Wasn't Jesus interested in healing him? If so, why did he talk about his sins? Why not, "Be well?"

Apparently Jesus thought it was more important to forgive the paralytic's sins than to heal his body. We are not told what the sins were, but we do know there was nothing in Jewish tradition which authorized Jesus to forgive sins. This was something new to the scribes. Little wonder they accused him of blasphemy. The pronouncement was contrary to their tradition. No one could forgive sins but God alone, and they certainly did not think that Jesus was God.

It was after this spiritual encounter that Jesus said, "I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

Faith is essential to healing. Patients today, as always, must have faith in their doctors in order to receive maximum benefits from their counsel and treatments. Likewise, we must have faith in the great physician in order to receive the most possible help from

him in overcoming our spiritual maladies.

The other day I counseled with a lady who had been told that she has an incurable disease. It is not paralysis but akin to it. She was radiant and victorious. She remarked that her faith in prayer and her faith in the great physician to heal her were increasing and not decreasing. Then she told me how her father had been healed by faith. Some years ago he went hunting and accidentally shot his hand. It was badly mangled. The doctor advised him to amputate it, as it could never heal and be usable. If it were not amputated immediately, the doctor said it would have to be removed later and thus necessitate another round of surgery.

Against the doctor's advice, her father and mother both said, "Leave the hand on, mangled as it is, and treat it the best you can." The doctor did, and while her father was in the hospital recovering, he spent hour after hour in prayer and day after day massaging his hand. His hand recovered until today it is nearly as usable as his normal hand. You see, faith made this healing possible; and it was her father's faith which the doctor could not measure.

Thousands of people, yes, millions, since the time of the paralytic have had faith in Christ to heal them, both physically and spiritually. A vital part of their faith has been to do all in their power, as my friend's father did, to produce the expected healing. They do all they can themselves, and trust the healing of power of Christ to do what they cannot do; they, they prepare themselves to accept his blessings as they come and their lot in life as it is. This kind of faith in Christ produces perpetual healing.



J. EDWARD LANTZ

Mr. Lantz is the executive director of the southern office of the National Council of Churches. He has served as associate editor of youth publications in the Methodist Church, as a teacher in college and seminary, and has written and edited several books.

Church Management: April 1956

Prayer

Our heavenly Father, we thank thee for the rest of the night and for faith in thee to begin each new day. We bless thee for confidence that enables us to confront our difficulties and surmount our obstacles, no matter how discouraged or distraught we may be.

Gracious Father, grant us wisdom to put all the events of our daily living in such perspective that they come under the shadow of thy loving care. Help us especially to live with faith—the kind that is healing and strengthening, the kind that empowers us to overcome our paralyses, take up our pallets, and walk. And with this triumphant spirit grant us a sense of peace and purpose, through him who forgives our sins and heals our infirmities, even Jesus Christ, our redeemer and healer. Amen.

Priming the Preacher's Pump

(From page 20)

world, as well as of all worlds "shall become the kingdoms of our God and of his Christ." Remember that the third and fourth Sundays of May are Whitsunday (Pentecost) and Trinity Sunday respectively.

In this month's sermon seeds I have given major space to a Bible Book-of-the-Month sermon. This is because it deals with the greatest book, that of John, and because I felt that fairly full notes of an actual sermon would prove helpful. You may be interested to know that the closing section of the sermon included a retelling of the fairly familiar story first told by Archibald Routledge. You may remember how Routledge was impressed by the spotless condition of the engine and engine-room of an old river boat in the South. He asked the immaculate negro engineer how he managed to keep it so clean, even of bilge water. The engineer, sitting in a rocking chair near the engine, reading the book of books answered, "Well, you see, sir, I've got a glory." Jesus came, declares John, to manifest the glory of God. He admits us to the glory of this love and power.

SERMON SEEDS

I. *The Key to Life's Mystery*. Text: "For now we see in a mirror dimly, but then face to face." (I Corinthians 13:12). See also J. B. Phillips' paraphrase in *Letters to Young Churches* (The Macmillan Company): "At present all we see is the baffling reflection of reality; we are like men looking at a landscape in a small mirror. The time will come when we shall see reality whole and face to face! At present all I know is a little fraction of the truth,



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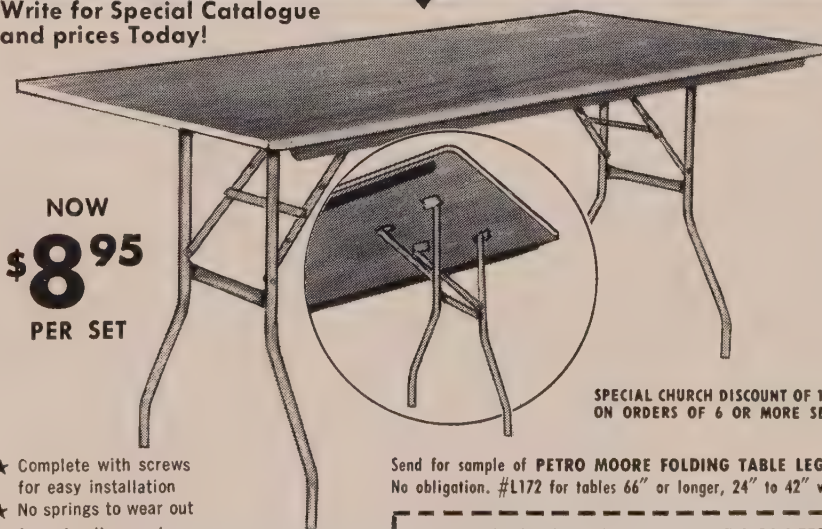
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but the time will come when I shall know it as fully as God now knows me!"

(1) We live in a mysterious universe. The more we know the deeper grows the mystery. This fact is ignored or not known by many who feel that science banishes all mystery. But ask the scientists! How much simpler and clearer life and the universe seemed to our ancient forefathers who lived in a tidy little system, on a world which was flat, central, dominating. Consider also the mystery of personality, the strange complex of genes, glands, instinctive drives, godward and demonic impulses. Reflect on the mysterious "sub-basement" of the unconscious or subconscious; of the deep racial memory which sometimes surges to the surface.

(2) The Bible and Christ himself deepen the mystery. Certainly the Bible, far from clarifying all that baffles, acknowledges the clouds and darkness around God, and over life. Quote from the book of Job, from certain Psalms, from the prophets who found God's ways inscrutable. Quote such passages from Paul's writings as Romans 11:33-35. Recall Jesus' acknowledgment that some things were known only to the Father, that his disciples could not receive them at their human stage of development. Does not the cross itself deepen the mystery for the Christian believer? Who was it that asked "My God, why?"

(3) And yet, Christ is the key to the mystery. He is the revelation of the innermost reality. In his life, death, resurrection, and in his spirit and teachings we find the master clue to understanding the mystery. We have not all the answers, but we have Christ who is the answer. We have not all the light we might desire, or this would be a far more unsatisfactory world than it is. But God in giving us Christ who is the light of the world, has given us, as Robert Browning said, "light enough in the dark to rise by, and we rise." Does it not strengthen baffled, perplexed pilgrims to know that Christ is the way, the light, the truth as well as the life? That at the heart of existence is loving purpose, a companion for every dark valley?

II. *God in Three Persons.* A sermon for Trinity Sunday. This outline was prepared by the late Donald M. Baillie, distinguished Scottish theologian and effective preacher, whose posthumous volume of sermons is entitled, *To Whom Shall We Go?* My copy is published by Saint Andrew Press, Edinburgh, Scotland, 1955. Dr. Baillie's text was Matthew 28:19: "In the name of the Father, and of the Son, and of the

Holy Ghost." Here in this mysterious doctrine is the gospel summed up.

(1) One God. This is part of the good news. "A famous divine of the middle ages said wittily that the Devil was the first grammarian, when he taught men to give a plural to the word God." We cannot divide our allegiance between two or more idols. But even this tremendous ethical monotheism, as we learned to speak of it in our "erudite" seminary days, proved inadequate. Two new facts of history and experience changed men's thought of the infinite and eternal one God. They were:

(2) The fact of Jesus Christ. He brought God near in a new, intimate, transforming way. Firm believers in the unity of God found themselves thinking of Jesus whenever they thought of God, creator and Father. For they knew that God was like Christ; that God was in Christ. He was not God, for he suffered pain and death, was truly man. He was the incarnation of God. "So they came to speak of the Father and the Son; and even if they couldn't quite explain it or think it out, it was at the very heart of their faith."

(3) The fact of Pentecost. After Jesus vanished from their sight, his first followers were convinced that somehow he was with them still. Far more real than ever before was the divine presence. This was unforgettably true in their secret meeting place in a large room they used for prayer and fellowship in Jerusalem. They were persuaded that they had not lost nor ever could lose either God or Jesus. They experienced a kind of new tidal wave of power rushing into and through their lives. God our Father who came near to us in Jesus is with us now forevermore in the power of his Spirit. So we know what God is and what he did for our salvation and of what God does still in us today. Thus as Professor Baillie said, "the Church never tires of singing in gratitude: 'Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end.'" For a fresh treatment, and a brief one, see Robert McAfee Brown's *The Bible Speaks to You*, Westminster Press, 1955.

III. *How's Your E.Q.?* Every one has heard of the I.Q. But what of our energy quotient? Is our amount of drive dependent entirely on our constitution? Perhaps we have given up living on our constitution and are existing on the by-laws! Africans have a farewell greeting at evening: "Don't be tired tomorrow." But we are likely to be weary. We may not blame a vitamin-

deficiency, but a faith-deficiency. For increase of vitality try the prophet's prescription in Isaiah 40:29-31. "He gives power to the faint, and to him who has no might he increases strength." Waiting on God in prayer, in worship, in meditation results in an increase in energy. God gives us:

(1) An upsurge of power. We may not fly through the air with the greatest of ease, but we find wings given us for sunward climbing. Henry M. Stanley, explorer and discoverer of Livingstone, testified that prayer "lifted me hopefully over the one thousand five hundred miles of forest tracks, eager to face the day's perils and fatigues." (See other illustrations in volume 5, *The Interpreter's Bible*, p. 446.)

(2) Energy for running upon God's purposes is supplied. Spurts are necessary. Difficult, intense toil is required. Men and women find that practicing God's presence keeps the batteries charged even with severe demands made. But since most of us neither fly nor run, we need and we find given us the energy as we link our lives with God.

(3) Power to walk the daily road. To trudge undiscouraged and unweakened day after day, year after year, is one of the proofs of renewed life. The secret? II Corinthians 3:5: "our sufficiency is from God, who has qualified us to be ministers (servants) of a new covenant . . . in the Spirit . . . for the Spirit gives life."

IV. *On Eagle's Wings*. ". . . I bore you on eagles' wings and brought you to myself." (Exodus 19:4 RSV) "They who wait on the Lord shall renew their strength, they shall mount up with wings like eagles . . ." (Isaiah 40:31).

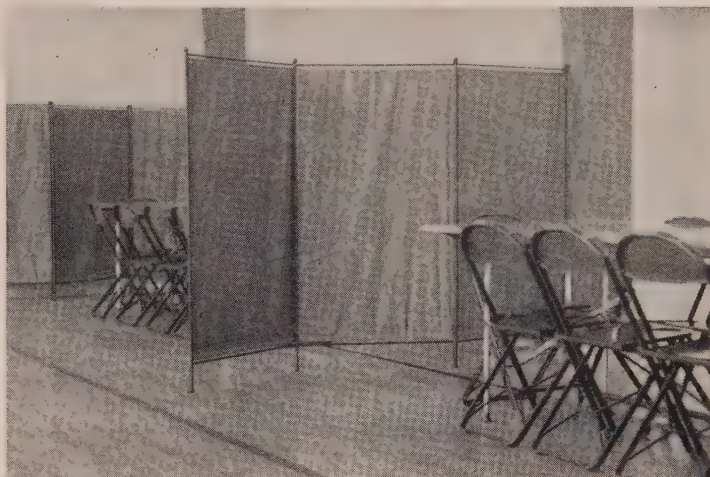
(1) Introduction. When the Jewish pilgrims reached the Sinai wilderness and encamped before the mountain, Moses had an interview with the eternal. He received a directive for his people and it included a reminder that God had sustained them as "on eagles' wings" and brought them to himself.

As we read and appreciate the fourth Gospel we feel that God could say this of the author. Like the wise and trusting soul of whom Isaiah wrote, the Gospel writer had waited upon the Lord of life and glory until wings were given his mind and spirit. Then he soared into heavenly places of spiritual insight, returning to inspire and illumine earth-born mortals with his sublime book.

Saint John, said a famous scholar, loves a circling flight, like his symbol, the eagle. There is in this Gospel a hovering and a brooding over the truth men most need to know.

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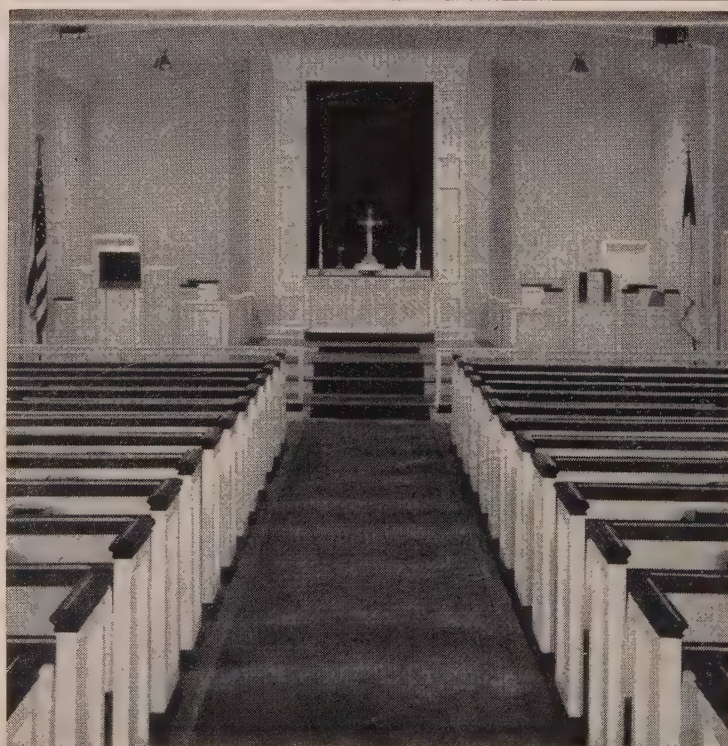
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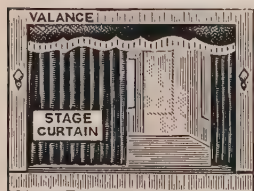

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in Christ. Here is the Son of God
disclosed,
Who from the first eternity reposed
In God, with God, as God, and was
made Man
For our salvation, in God's ageless
plan.
This is the Gospel of God's Heart
made Bread
and wine to feed and vivify the dead.

(2) Who was the Author? Who was
this Saint John who gave us the Gos-
pel of the altitudes? Tradition answers:
John the apostle. Certainly the author-
ity of the apostle John lies behind this
writing. The actual form and penman-
ship may have come from another
hand. So the Gospel may be described
as the "Gospel of John the elder ac-
cording to John the son of Zebedee."
(A. M. Hunter).

But the real writer surely is the Holy
Spirit who wrote the Gospel through
John.

(3) Clues to understanding the Gos-
pel according to St. John:

(a) This Gospel is different from
the other Gospels. It is different in the
selection of incidents from Christ's life,
in the scene of his ministry, in the form
and substance of his teaching, in the
chronology or time sequence of events,
and in what it omits: no account of
birth, baptism, temptations, the Last
Supper, Gethsemane, or Ascension. No
word here of healing of people pos-
sessed by demons; and no parables. It
is different in new stories about Jesus:
His talk with Nicodemus, with the
woman at Jacob's well, how he raised
Lazarus from the dead, how he washed
the disciples' feet on the last night be-
fore his crucifixion; how after the res-
urrection he appeared first to Mary
Magdalene in the garden, then to
doubting Thomas in the upper room,
last of all to seven disciples by the
lake in the grey of a Galilean dawn.

(b) John had special knowledge. If
he differs from the other three Gospels
it is not because he is ignorant. He
tells us much they did not say. (2:1-11;
3:1-15; 4; 11; 13:1-17); teaching
about the Holy Spirit the comforter
(chapters 14 to 17).

Further evidence of specialized
knowledge: his intimate detailed
knowledge of Palestine and Jerusalem;
geography and history.

(c) John wrote because in his time
the Church was challenged by the
Gentile world. Christianity had to be
restated for people with a Greek back-
ground who did not wish to make a
detour through Judaism. So John took
the Greek conception of the Logos
(word, reason). It was in this category

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of the mind of God that John thought of Jesus. (Chapter 1).

(d) The Church was also challenged by the rise of heresy within it. Seventy years had passed since the crucifixion. Jewish Christians tended to give too high a place to John the Baptist. So this Gospel carefully points out that John is not the true light (1:8).

Also widely spread was a heresy called Gnosticism. Its basic doctrine was that matter is essentially evil and spirit is essentially good. So Gnostics argued that since that is so, God cannot touch matter; therefore he did not create the world. Emanations God launched created the world! They concluded the creator god was different from and ignorant of and hostile to the real God. That is why John ringingly declares that all things were made by him (1:3) and that God so loved the world (3:16).

Some of the Gnostics held that Jesus was one of the emanations that proceeded from God, so not in any real sense divine; only a sort of demi-god. Others held that Jesus had no real body. Because a body is matter, Jesus to them was a phantom. They never could have said, "The Word became flesh." This particular heresy is known as Docetism from a Greek word meaning to seem. To them Jesus only seemed to be a man. So these Gnostic beliefs destroyed for their adherents the real deity and the real manhood of Jesus.

John is out to correct both these heresies. He stresses the real manhood of Jesus. He was angry (2:15), physically tired (4:6), was hungry (4:1); sympathized with the fear-ridden and hungry (6:5, 20). He knew grief and wept real tears (11:33, 35, 38). He knew terrible thirst (19:28). Jesus is truly human in this portrait.

This Gospel stressed the deity and godhead of Jesus. He is preexistent (8:58; 17:5; 6:33-38). He knows more than any ordinary man could (4:16, 17; 5:6; 6:6; 6:61-64; 11:14). He acted on his own initiative. He laid down his life voluntarily, (10:18; 19:11).

(e) In John's Gospel the discourses of Jesus are long, and deal almost entirely with the great themes of life: light, love, truth, and Christ's relationships with the Father.

(f) Symbolism and allegory run throughout the work. The numbers three and seven are frequent. Note the seven "signs" or miracles from each of which arises significant teaching concerning Christ and his work.

(4) Purpose. See above under section 3, paragraph c. John himself sums it up (21:30) "That you may believe that Jesus is the Christ, the Son of God, and that believing you may have

life in his name."

(5) Value of John's Gospel.

(a) This is the spiritual Gospel. As Clement of Alexandria said in the early third century: "Last of all, John, perceiving that what had reference to the bodily things of Jesus' ministry had been sufficiently related, and encouraged by his friends, and inspired by the Holy Spirit, wrote a spiritual Gospel."

(b) He sums up the message of the gospel for all time in one great, golden sentence: "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." (3:16).

(c) Here is the most adequate portrait of Jesus for Christians.

1. Jesus Christ is the symbol of God's eternal life. If you see him you see the Father.

2. Christ is the decisive factor in history because he is the decisive personality. He is the living bread, the light of the world, the door, the good shepherd, resurrection and life, the way and the truth, the vine. He is the soul's inexhaustible resource.

3. He is the supernatural redeemer, the Lord of glory. Christ gives eternal life to any one who is "oriented toward God in Jesus Christ."

4. Christ's second coming to earth is spiritual. "I will come to you . . . in the Holy Spirit."

5. He is the key to the riddle of the universe, the life and light of our souls.

(d) This book influences the faith and life of more Christians than any book in the Bible. Simple souls and learned scholars alike brooded over it—and meditate on it today—finding its insights and words unique and enriching. Its final word is: "only those who love will ever understand."

PARSON'S BOOK-OF-THE-MONTH

No argument about the book of the month for parsons, Christian teachers, perceptive churchmen generally: it is volume five of *The Interpreter's Bible*. Indeed this volume in the famous series wins whatever "Oscar" producers of sermons and biblical expositions could present. Name two reasons? Easily:

(1) The particular scriptural books treated is one cogent reason. Isaiah, Jeremiah—surely the two major prophets (I use the number "two" uncritically, realizing that more than one inspired writer contributed to each volume.) of our religion. In addition the interesting, more pagan, certainly more worldly-wise books of Ecclesiastes and the Song of Songs.

(2) Compelling as a second reason

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for buying and reading this volume are the scholars and preachers who were enlisted for exegesis and exposition: O. S. Rankin, Gaius Glenn Atkins, Theophile J. Meek, James Muilenburg, the late Hugh T. Kerr, R. B. Y. Scott, Henry Sloane Coffin, Hugh T. Kerr, Jr., James Philip Hyatt, Stanley Romaine Hopper, G. G. D. Kilpatrick. Do you know of any Old Testament teachers in the English-speaking world to whom you would rather listen than Rankin, Scott, Meek, Hyatt, and Muilenburg? Without invidiously comparing him to the Kerrs, father and son, Atkins, or Hopper, has there been in recent years a more original, scholarly and inspiring preacher to preachers than the late President of Union Seminary, New York, who was for a generation senior minister of Madison Avenue Presbyterian Church, New York City? Gladly do I—no Union alumnus—acknowledge Dr. Coffin as the prophetic-preacher as well as pastor every man in holy orders would wish to be.

As for the spade-work in rich and complex fields of Old Testament scripture, Professors Meek, Muilenburg and R. B. Y. Scott are known to me as among the most trustworthy, Christian workmen serving the great Church. If you happen to be one of the fortunate who took his courses either in seminary or at a summer school or conference you know how rewarding Dr. Muilenburg's dramatic teaching can be. Dr. Scott, recently of McGill University, Montreal, and one of the Dead Sea Scrolls "explorers" (he snared one for his Canadian university), was summoned last year to Princeton University to be one of the full professors in their expanded department of religion. No American minister needs to be reminded of the unusual insights, felicitous literary style, and homiletical skill of that dean of preachers, Gaius Glenn Atkins. Following a great pastorate in Detroit he went to Auburn Seminary to teach the art of preaching, and after retirement has continued to preach through the Fellowship of Prayer booklets, the Congregational Christian Ministers' Quarterly and in other ways. Principal-emeritus Kilpatrick of United Theological College, Montreal, is now, in alleged retirement, preaching as one of the ministers of Saint Andrew's United Church, Toronto. All his life he has demonstrated a flair for preaching, and his exposition of Isaiah 1-39 will evoke enthusiastic comments by readers.

But is it "Uncle Henry" of blessed memory (he died on Thanksgiving Day, 1954) to whom I will turn repeatedly. He "finds me," and "speaks to my condition" as one said of the famous Charles Haddon Spurgeon,

19th century Baptist preacher. Did any of our ministers read more widely, more usefully, and weave what he read more aptly into relevant presentation of the good news? A quick run through Dr. Coffin's treatment of Isaiah 40 shows illustrations, quotations from twenty-seven authors. But Coffin assimilated everything, and never hauled it in by brute oratorical force.

Have you preached recently from Song of Songs, from the cynical churchman who left us Ecclesiastes? You'll be surprised, and so will your people, to find how a word of God will get through from these somewhat sub-Christian writings. But a course in Jeremiah, and after a reasonable interval, a course in Isaiah, will create favorable response from those who may not now realize that one of their hungers is for relevant biblical preaching. My thanks to the editors, the publishers, and the contributors, for volume 5, *The Interpreter's Bible*.

JEST FOR THE PARSON

Heard any Spoonerisms lately? (Spoonerism is defined by Oxford Dictionary as "an accidental transposition of the initial sounds, or other parts, of two or more words." Example: he received a blushing crow.) Two, new to your primer, are: a nervous young man dining at his favorite girl's home for first time, asked if he would have another helping of onions replied, "Yes, indeed, thank you. There's nothing I enjoy more than oiled bunions." The other is also lubricating. A man working on his bicycle by the curbstone was almost run into by a woman with her shopping cart. She apologized, but he gallantly excused her by saying, "No, it was really my fault. I shouldn't have been boiling my icicle in the street."

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Has the Chancel Had Its Day?

(From page 10)

4. The symmetrical balance of the chancel requires the division of pulpit and lectern, which, in churches where there is but one minister, causes the leader of worship to traipse back and forth across the chancel and separates the sermon from the other elements of worship. In evangelical tradition, scripture reading and preaching are together a proclamation of the word, not separate acts.

5. Evangelical theology is warped beyond recognition by moving the communion table away from the congregation (who are the priests) and making of it a high altar and worship center. In the very earliest Christian churches, according to the Didache, the communion table was placed directly before the body of worshippers, while the deacons and minister sat behind it. The table of the Lord is the locus of the communion of saints and calls for a situation in the nave. Evangelical theology has no place for a high

altar before which a priest presides.

With these factors in mind, First Baptist Church, Rahway, New Jersey, was remodeled several years ago. It proved to be more beautiful than anyone had imagined possible. In every respect it has been found convenient and conducive of worship throughout this period of several years. Choir, organist, and minister, all the leaders of congregational worship, are located in the nave, one with the worshiping people. The organ chamber opens into the nave. The communion table is in the nave. Only the worship center occupies the shallow, chancel-like recess which accents it and separates it only slightly from the congregation. (Since it is a Baptist church, the baptistry is located behind the divisible dossal curtain of the worship center.)

Advantages of Design

Here are some of the proven advantages of the arrangement.

1. There is no deep chancel posing problems in natural lighting, but the worship center is lent the air of mystery by recessing, and is given impres-

sive strength and focal interest by raising it above the level of the nave on the highest of four gradations. It is more pronounced and impressive than in the usual cluttered chancel arrangement. The retable or worship console does not have to do double duty as a communion table. It has a permanent position before a dossal curtain or re-doss where its design and height raise the cross to an impressive location and make proper provision for candlesticks and a huge floral tribute.

2. The third gradation gives one level to the whole front end, including the choir, clergy space and pulpit, as well as the ante rooms, providing in front of the worship center a space large enough for the production of pageantry, chancel dramas, and weddings. For weddings and festive occasions a great variety of decorative effects can be obtained with utter simplicity and reasonable expenditure. This space provides what is essentially a chancel in the nave.

3. On the second gradation, entirely in the nave and only slightly higher than the floor of the nave,

Advertisers' Index

stands the communion table alone. Without moving it the deacons may be seated behind it and serve from it, being an integral part of the congregation according to both ancient and evangelical tradition. Communion is thus preserved as an act of corporate worship. It is the communion of the body of Christ.

4. The choir is massed to one side of the nave on the chancel level facing not the congregation but the center. The choir railing is high enough to hide all but the heads and shoulders of the singers when they are seated. It also screens the organ console which is placed in front of the singers where the organist can lead them without the use of mirrors. The opening from the organ chamber into the nave is directly above the choir.

Since the organ tone and the choir are not separated from the congregation, hymn singing is done heartily and well. Because the choir is massed behind the console, it is easily directed. Since the choir faces the center, the singers do not stare into the faces of the congregation but may see the face of the minister as he preaches and conducts the service.

The choir may enter the nave directly from the ante room at the side of the chancel or may, on festal occasions, enter in a procession down the center aisle.

5. The minister's space, though smaller than the choir's enclosure, is directly opposite the choir and on the same level. From it the lectern, which is also the pulpit, protrudes towards the congregation in octagonal form. Clergy stalls, sufficient to provide additional seating when union services are held, face the center and choir rather than towards the congregation.

The total design is pleasingly asymmetrical yet balanced in appearance. It may be noted that the minister does not need to proceed across the chancel to enter and leave the pulpit.

6. Separating choir and minister, with chancel space between, not only enhances the worship center but also encourages experimentation in unusual services. Antiphonal responses between choir and minister are naturally effected. Pageantry is particularly adapted to this design, since the reader and the musicians flank the scene and because several levels are provided.

Nearly all of the older style of evangelical church auditoriums can be remodeled easily after this pattern with much greater usefulness and effectiveness than through the construction of deep chancels. One who tries this design over a period of years will very likely be convinced that new construction as well as remodeling should follow this plan.

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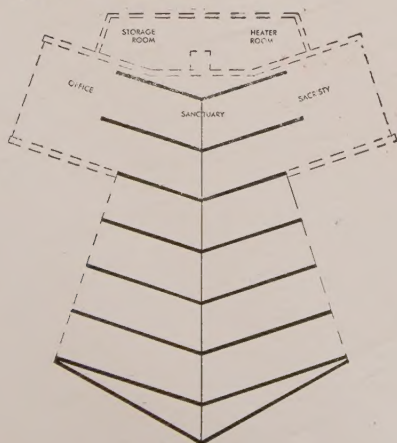
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